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IMPACT AND RESILIENCE OF SECONDARY EDUCATION INSTITUTIONS IN ISLAMIC BOARDING SCHOOLS DURING THE COVID-19 PANDEMIC CRISIS:

THE STUDY OF 15 ISLAMIC BOARDING SCHOOLS
(*PESANTRENS*) IN JAKARTA, BANTEN, AND WEST JAVA



CONVEY Indonesia
PPIM UIN Jakarta - UNDP Indonesia

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CONVEY REPORT

Impact and Resilience of Secondary Education Institutions in Islamic Boarding Schools during the COVID-19 Pandemic Crisis: The Study of 15 Islamic Boarding Schools (*Pesantrens*) in Jakarta, Banten, and West Java
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Responsible Parties:

PPIM UIN Jakarta; UNDP Indonesia

Authors and Researchers:

Laifa Annisa Hendarmin (Coordinator), Ida Rosyidah, M. Iqbal Nurmansyah, Farha Kamalia, Alvin Noor Sahab Rizal

Cover & Layouter:

Oryza Rizqullah

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Jalan Kertamukti No. 5 Cirendeuh Ciputat Timur Kota Tangerang Selatan
Banten 15419 Indonesia

Tel. (62 21) 749-9272

Email: ppim@uinjkt.ac.id

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Research Team

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EXECUTIVE SUMMARY

Impact and Resilience of Secondary Education Institutions in Islamic Boarding Schools during the COVID-19 Pandemic Crisis: The Study of 15 Islamic Boarding Schools in Jakarta, Banten, and West Java

Background

Education is one of the sectors affected by the COVID-19 pandemic because schools must adapt to online distance learning to stop the spread of the COVID-19 virus. In Indonesia, the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) reported that around 68 million students were affected by the COVID-19 pandemic because they were required to study from home. In addition to the Ministry of Education, Culture, Research and Technology, the Ministry of Religious Affairs, which supervises Islamic boarding schools, reported that 4,328 students, 21 teachers, 2 Islamic boarding schools employees from 67 Islamic boarding schools in 13 provinces were confirmed positive for COVID-19 in 2021.

Factors that are significantly related to the risk of COVID 19 transmissions in Islamic boarding schools are having no mask on, a limited clean and healthy lifestyle, and mass gathering. This condition allows the occurrence of high COVID-19 cases in Islamic boarding schools. Moreover, the dormitory is one of the important elements in the Islamic boarding schools, which makes the students and the Islamic boarding school communities live in one location within the Islamic boarding school leading to the rapid local transmission of COVID-19 within it. Confirmed cases in Islamic boarding schools are also closely related to the knowledge, attitudes, and perceptions of the Islamic boarding school community regarding COVID-19. Based on the latest research of PPIM UIN Jakarta related to the pandemic at 3 State Islamic Universities in 3 cities (Jakarta, Bandung, and Yogyakarta), it is known that Islamic boarding school alumni have lower knowledge, attitudes, perceptions than those who are not Islamic boarding school alumni, while male respondents have lower knowledge, attitudes, and perceptions than their females do. Previous empirical evidence have prompted further studies related to how Islamic boarding schools have responded to the COVID-19 pandemic. The role of the *Nyai* (female leaders of female students in Islamic Boarding School) is very important in terms of being an intermediary for the *Kiai* (male leaders in Islamic Boarding School) to convey information to students and being an example in enforcing the rules.

As the oldest educational institution in Indonesia, the Islamic boarding school is an entity with a different culture and governance from other educational entities in Indonesia. During this crisis, it is important to examine how the pandemic will impact on the Islamic

Boarding schools and how they will respond increase resilience from a health, education, and social perspective.

Research Methods

This research was conducted at 15 Islamic boarding schools in Jakarta, Banten, and West Java. The three provinces were chosen because of the regions' high spread of COVID-19 cases. The selection of Islamic boarding schools was carried out by purposive sampling, considering that there were no complete data on Islamic boarding schools in the three areas. The inclusion criteria set include: Islamic boarding schools have students who study at the High School, Vocational High School, or Islamic boarding school (Madrasah Aliyah) levels; The Islamic boarding school is led by a *Kiai*, assisted by a *Nyai* (leader of female students); Islamic boarding schools are willing to be part of the research; Islamic boarding school conduct learning either online or offline or both during the pandemic. The research was conducted using quantitative and qualitative methods. The school-age group at the secondary high school levels was chosen in this study, considering that the national population of this age is the largest compared to other age groups, reaching 22,139,400 people.

Quantitative

The research respondents consisted of students and Islamic boarding school administrators in the quantitative method. The research sample was selected by proportionate simple random sampling, by measuring the proportionality of the number of male and female teachers and students, consisting of 50 students, 10 teachers per Islamic boarding school. The total number of respondents involved in this study amounted to 820 people with the final number of respondents 658 people after removing respondents who did not focus during filling out. Furthermore, data collection was carried out offline (filling out questionnaires through the paper) and online (filling out online forms). Respondents who have filled out the questionnaire are rewarded in the form of gifts or telephone credit.

The quantitative instrument consists of several sections with 130 questions in total. The variables investigated in this study cover several aspects, namely 1) socio-demographic characteristics, 2) knowledge related to COVID-19 from a religious and health perspective, 3) attitudes towards COVID-19 disease and religious programs and rituals related to COVID-19, 4) perception of COVID-19 and its prevention efforts, 5) preventive behavior and health rituals, 6) level of religiosity, 7) cohesion and social relations, 8) political trust, and 9) information seeking behavior about COVID-19. All survey research instruments have been tested for readability and validity to 30 students and ten male and female teachers at Al Hamidiyah Islamic Boarding School. In the first third and final third of the survey, questions were also inserted to test the respondents' focus (concentration test). The results of invalid questions

have been excluded from this study. Quantitative data analysis was carried out through descriptive and comparative analysis using Mann-Whitney. Data analysis was done using SPSS Version 24 software after coding, cleaning, and editing of data.

Qualitative

In the qualitative method, informants were selected by expert sampling, considering that the selected informants had the capability and knowledge of various topics related to research questions and objectives based on their knowledge, experience, and expertise. The research informants consisted of Islamic boarding school leaders, *Nyai* and female leaders in Islamic boarding school; Covid-19 task force; the principal at the secondary high school level; 3 teachers and 3 or 4 students, consisting of men and women. This study's total number of informants was 132 people with 82 men and 50 women.

Data were collected through in-depth interviews and Focus Group Discussions (FGD), document review and observation. In-depth interviews with Islamic boarding school leaders, *Nyai* and female leaders, and the COVID-19 task force were conducted. Meanwhile, FGDs were conducted with students and teachers at Islamic boarding schools. Observations were made at Islamic boarding schools that are accessible during the data collection to see the condition of the Islamic boarding school environment, especially in dealing with COVID-19, such as communication media, information and health education, locations for treating COVID-19 patients, and Islamic boarding school facilities in preventing COVID-19, such as handwashing facilities. The qualitative instrument in this study consisted of several parts of questions related to the COVID-19 pandemic, such as the response of Islamic boarding schools, the impact on Islamic boarding school learning, the efforts made by Islamic boarding schools to survive. Qualitative data analysis was done using content analysis. The interview recording was copied in the form of an interview transcript. After that, the data was made a matrix to analyze the interview content, which was then grouped according to the theme and sub-theme and the code created during the data analysis. The themes and sub-themes of the research results were set inductively. The themes and codes that have been made are cross-checked between researchers to increase the validity of the research findings.

Research Result

Knowledge, Attitudes and Perceptions of Islamic Boarding Schools towards COVID-19

The results showed that the knowledge of the Islamic boarding school community on contemporary issues in the transmission and prevention of COVID-19 was not sufficient. In addition, it is known that there are significant differences in knowledge between teachers, male and female students, types of Islamic boarding schools, and types of schools (high school vs. Islamic high school vs. vocational high school). Nevertheless, the Islamic boarding

school community already has good basic knowledge regarding the causes and prevention of COVID-19. As for the attitude of the Islamic boarding school community, the majority of respondents agreed with the efforts to overcome COVID-19 in their Islamic boarding school. However, negative attitudes in response to government policies often occur due to personal experiences and the surrounding environment for personal actions and government institutional policies which are considered less professional in handling COVID-19 cases.

In terms of perception, half of the respondents still think that they are not susceptible to COVID-19. In the aspect of the risk of contracting COVID-19, the number of students who consider themselves not vulnerable to COVID-19 reaches 50%, while the number of teachers is much lower at 30%. This can be the main reason for not applying the COVID-19 prevention protocol, especially among students. However, most respondents believe that COVID-19 is a deadly disease. The majority of respondents also believe in the benefits of various health protocols to prevent the spread of COVID-19. Furthermore, this study examines the perception of the Islamic boarding school community towards the COVID-19 vaccination effort. Around 70% of respondents agreed that vaccination can reduce the risk of being infected by COVID-19 and reduce the risk of transmitting it to other family members. Various forms of misinformation and disinformation may lead to cause 25% of respondents who agree that vaccines can have bad side effects and even cause death. However, most of the Islamic boarding school community supports the government's efforts regarding vaccination. However, there are still 5% of the Islamic boarding school communities who refuse vaccination for religious reasons.

The Impact of the Pandemic in Islamic Boarding Schools on Health and Education

The pandemic does not always bring negative things. The Islamic boarding school community regards that the understanding and awareness of this community regarding health and healthy lifestyle is increasing during this pandemic. In addition, institutionally, Islamic boarding schools have also provided various health facilities to support efforts to prevent COVID-19, such as hand-washing facilities, hand sanitizers, and the provision of masks. Islamic boarding schools also pay more attention to the nutritional intake of students in order to maintain immunity. In addition to the health aspect, the impact on education can be seen from the addition of educational facilities, such as technological devices, and increasing teacher capacity to operate online learning media. The impact of the pandemic is also apparent in the increasing role of women, especially those with health education backgrounds, to prevent the spread of COVID-19 in Islamic boarding schools.

The Impact of Religiosity

Based on this research, it can be seen that the respondent's level of religiosity increased during the pandemic. Religiosity is measured based on piety (obedience to religious orders),

congregational worship rituals, and independent worship rituals. A person's diversity can bring inner peace. As a result, they have more resilience in dealing with life's problems. This religious impact is also evident in the respondents' high tolerance and openness to people of other religions. The majority of respondents are willing to help people of different religions; even Islamic boarding schools receive assistance from other religious organizations during the pandemic.

Islamic Boarding School Resilience in the Pandemic Period

The health and education resilience of Islamic boarding schools during the pandemic is reviewed from the aspects of leadership, networking, resources, and management of Islamic boarding schools. Health resilience and education are closely related because they support each other. The character of a leader who is open, moderate, willing to accept change, following applicable regulations and solutions, courageous, collaborative, and able to take strategic policies can be an influential factor in increasing the resilience of Islamic boarding schools during the pandemic. In this case, the majority of the leaders in the Islamic boarding schools have implemented an antigen swab test/PCR for students before entering the Islamic boarding school area. Leaders also follow applicable rules, such as sending students to their home and implementing online learning in order to follow government recommendations. However, when offline learning is urgently needed, the majority of Islamic boarding school leaders are firm and confident in bringing students back to Islamic boarding schools with various health protocols. More than 99% of respondents agree that the leaders of the Islamic boarding schools have called for the implementation of health protocols to prevent cases of COVID-19 in their Islamic boarding school environment.

The majority of Islamic boarding schools have built networks with stakeholders outside the Islamic boarding school such as the government, alumni, affiliated organizations, and other community organizations. The network is very useful to increase the resilience capacity of Islamic boarding schools in the face of this pandemic. For example, networking with Islamic boarding school alumni can be seen in the cooperation between Islamic boarding schools and alumni, especially those with health education backgrounds such as doctors and nurses, to support efforts to prevent COVID-19. In education, Islamic boarding schools network with the government and affiliated organizations to increase teacher capacity to carry out online learning through various training activities, such as those held by the Ministry of Religious Affairs.

Health and education resilience in terms of resources is viewed from the presence of resources for COVID-19 prevention, both primary and secondary, such as handwashing facilities, isolation areas, basic health facilities in Islamic boarding schools, educational information communication media resources, and screening and tracing facilities. In the field of ed-

ucation, Islamic boarding schools seek to increase the capacity of teachers to use technology even though some teachers are still technologically savvy and need to be assisted by more technology-literate teachers. In terms of financial resources, some Islamic boarding schools have independent business entities whose business profits can be used to meet operational needs during the pandemic. On the other hand, other also Islamic boarding schools are still very dependent on tuition fees even though the tolerance level of Islamic boarding schools for late payment of tuition fees is very high.

Health and education resilience in the management aspect of Islamic boarding school can be seen in the majority of Islamic boarding schools that already have a COVID-19 Task Force. However, the performance of the task force is highly dependent on the health education background of its officers. Task forces that do not have a background or experience in the health sector need to increase their capacity, especially in handling health crises so that they can function optimally. In addition, in the field of education, the majority of Islamic boarding schools have chosen leaders based on the principle of meritocracy. This becomes resilience because the elected leader is a person who has the competence and has a social responsibility for the mandate he carries. However, Islamic boarding school leaders are still selected based on heredity only.

The Vulnerability of Islamic Boarding Schools in the Socio-Political Field

The vulnerability of Islamic boarding schools during the pandemic can be seen from the low level of trust and skepticism towards the government due to the many changes in regulations and individuals falsifying data related to COVID-19 cases. Respondents' distrust of the government was the lowest for political parties. Respondents trust regional and central governments more in efforts to deal with COVID-19 even though the level of trust is still below 60%. In addition, some respondents stated that they did not want to rely too much on the government to deal with COVID-19.

Judging from the comparison by sex, the average level of trust for men overall is lower than for women, with 309.85 compared to 344.99. Meanwhile, in status stratification, the confidence level of the students was 322.80 lower than that of the teacher, with 362.88. Modern Islamic boarding schools have a lower level of trust than Islamic boarding schools with combined curricula by an average level of 394.29 and 301.00, respectively. This level of trust in the government is also correlated with COVID-19 data and information from the government. The low level of trust in the government and high skepticism towards the government in the end also impact the external social cohesion of Islamic boarding schools.

In addition, there is still a relatively high level of belief in conspiracies related to the pandemic, especially among students. 45.3% of respondents stated that the Coronavirus is a biological weapon made by China/America to dominate the world. Furthermore, 48.6% of

respondents stated that China/America actually had vaccines before the pandemic. 63% of respondents indicated that they agreed that Jews created a virus to destroy Muslims. Belief in the conspiracy led to the rejection of vaccines.

The Role of Nyai and Female Leaders

A small number of women occupy strategic roles in the Islamic boarding schools of this study, and their roles tend to be based on gender stereotypes. The role and influence of *Nyai* and female leaders during the pandemic are motivated and greatly influenced by their level of education. The higher the level of education, the greater agency *Nyai* and female leaders have in their influence on the strategic policies of Islamic boarding school. Some of the roles of *Nyai* that contribute to health and education resilience in Islamic boarding schools include providing views to *Kiai* with their scientific expertise. Besides, *Nyai* extends the networking with outside stakeholders such as universities in procuring PCR tests, and *Nyai* participates in regulating students' nutrition to increase immunity. Furthermore, *Nyai* becomes a valid source of information related to COVID-19 and provides education related to vaccination.

Although the role of the *Nyai* has improved a lot as modernization and globalization have encouraged women's participation in the public sphere, in general, the *Kiai* are still very dominant in decision-making in Islamic boarding schools. In the midst of the *Kiai's* domination, *Nyai* can still develop her power by developing legitimate power, power in person, and power in a message to influence the *Kiai's* power. This form of progress can be continuously pursued, especially in the Islamic boarding school environment, which is regarded as a patriarchal culture.

Conclusions and Recommendations

The leaders have strategic, open, brave, independent, and collaborative characters so they are willing to network with various parties such as the government, health care institutions, and alumni. It is a factor that can affect the resilience of Islamic boarding school during the pandemic. Resilience in terms of resources can be seen in the adequacy of health facilities and information media in the majority of Islamic boarding schools, although there are still Islamic boarding schools with limited facilities. Islamic boarding schools also seek educational facilities to support online and offline learning. Islamic boarding schools attempt to increase teacher capacity so that they have good technical skills to support online learning. In terms of financial resources, Islamic boarding schools have independent business entities whose profits can be used to meet operational needs during the pandemic. Although there are also Islamic boarding schools that only rely on tuition fees for sustainability of their Islamic boarding schools. However, there were no cases of students being expelled from Islamic boarding schools due to financial problems. In terms of Islamic boarding school management, the resilience is proven by the fact that the majority of Islamic boarding have a

task force, although the performance of the task force is highly dependent on the educational background of the officers.

The vulnerability of Islamic boarding schools during the pandemic is viewed from a socio-political aspect. It is the low level of trust of the Islamic boarding school community towards the government and high skepticism towards the government due to the many changes in rules and individuals falsifying data. The existence of students' belief in conspiracies has an impact on the neglect of health protocols, especially those carried out by students.

In terms of the role of *Nyai*, they have enough space as policymakers and provide input significant to *Kiai* because of their educational background that gives them agency. In terms of religiosity, the majority of respondents increased their religiosity aspect and had a reasonably high tolerance and openness towards people of other religions.

Thus, several things that can be suggested to increase the resilience of Islamic boarding schools include:

- There is a need for comprehensive and applicable guidelines as well as ongoing efforts to increase the resilience of Islamic boarding schools in responding to pandemics and other health threats.
- Expanding access to Islamic boarding schools in improving facilities/infrastructure/resources, both health and education.
- Digital literacy training for teachers and students related to using technology as a tool for selecting valid information and free from misinformation or disinformation.
- It is necessary to provide scholarships for women and future leaders in Islamic boarding schools to continue their education to higher education so that they have self-confidence and can exercise bargaining power with *Kiai* and other policymakers.
- There is a need for policies and mechanisms to encourage Islamic boarding schools to open up space for women's greater participation in policymaking.
- It is necessary to continuously strengthen gender sensitivity for *Kiais*/chairpersons of foundations and *Nyai* to be more open-minded and for female leaders to have better bargaining power abilities.

INTRODUCTION

A. Background

Education is one of the sectors most affected by the COVID-19 pandemic. Students in various parts of the world are required to have online learning. In Indonesia, the Ministry of Education, Culture, Research, and Technology reported that around 68 million students were affected by the pandemic because they were instructed to study from home (Puspita, 2021). The problem of distance learning is closely related to the availability of learning devices such as electronic devices and internet connections.

Secondary education in Indonesia is divided into schools under the supervision of the Ministry of Education, Culture, Research, and Technology and Islamic high school under the supervision of the Ministry of Religious Affairs. Some schools are provided with Islamic boarding schools, the oldest educational institutions in Indonesia (Ministry of Religious Affairs, Banten Region, 2017). There are three types of Islamic boarding schools: traditional Islamic boarding school, modern Islamic boarding school, and Salafi Islamic boarding school. Traditional Islamic boarding schools apply traditional teaching methods--Sorogan and Bandongan (dictating/interpreting) and teach the yellow book or classical Islamic heritage. Modern Islamic boarding schools apply modern teaching methods with a classical system between formal schools and Islamic schools. Meanwhile, Salafi boarding schools teach Salafi teachings, especially the works of Muhammad ibn 'Abdul Wahhab. The difference between traditional and modern Islamic boarding schools lies in the curriculum. Modern Islamic boarding schools emphasize conversational Arabic, use contemporary literature (not classical/yellow books), have formal schools under the Ministry of Religious Affairs curriculum, and no longer use traditional education systems such as Sorogan, Wetonan, and Bandongan (Tholib, 2015).

The number of Islamic boarding schools in Indonesia reaches 28,194 (Fitriati, et al., 2020), with the number of students reaching 677,394 (Yulianto, 2017). The pandemic has also affected Islamic boarding school administrators and their students. Although the government has established various guidelines and protocols to prevent the spread of the virus in the Islamic boarding school environment, the cases of COVID-19 in the Islamic boarding school cluster are unavoidable. The Nahdlatul Ulama Islamic Boarding School Association or Rabithah Ma'ahid Islamiyah, the Nahdlatul Ulama Executive Board (RMI PBNU) noted that 207 *Kiai* of Islamic boarding schools passed away due to exposure to COVID-19. As of Decem-

ber 6, 2020, the Director of Early Education and Islamic Boarding Schools of the Ministry of Religious Affairs recorded that 4,328 students, 21 teachers, and 2 Islamic boarding school employees were positive for COVID-19 in 67 Islamic boarding schools in 13 provinces (Putri, 2020).

The number of positive cases in Islamic boarding schools cannot be separated from the readiness of Islamic boarding schools, both institutionally and individually, to face the pandemic. The level of knowledge, attitudes, perceptions, health behaviors, and the diversity of students, teachers, principals, and Islamic boarding school administrators are essential aspects. In this regard, our latest study related to the pandemic at 3 Islamic Universities in 3 cities (Syarif Hidayatullah State Islamic University Jakarta, Sunan Gunung Djati State Islamic University Bandung; Sunan Kalijaga State Islamic University Yogyakarta) showed significant differences in attitudes, perceptions, and behaviors towards health and religion related to the pandemic. Alumni of Islamic boarding school have significantly lower attitudes, perceptions, and prevention behaviors, both health and religious activities related to COVID-19, than do those without Islamic boarding school backgrounds. This study also found that the knowledge, attitudes, perceptions, and behaviors of preventing COVID-19 in male respondents were lower than in women. The reason for this fact is interesting to investigate further.

Based on CSRC research on the role of women in building resistance to extremism in Islamic boarding schools, the majority of Islamic boarding schools in Indonesia still adhere to a strongly patriarchal culture (PPIM UIN Jakarta, 2019). Meanwhile, the composition of male and female students is almost equal, 50.19% male and 49.81% female (Ministry of Religious Affairs of the Republic of Indonesia, 2012). However, some Islamic boarding schools set the role of the *Nyai* in domestic roles like managing catering, receiving food payments, and preparing food. This should be a greater concern for Islamic boarding school administrators and *Nyai* to emphasize their role in building resilience because *Nyai*'s approach to female students will be more acceptable. In the context of the COVID-19 pandemic, *Nyai* has a strategic role in preventing the spread of the COVID-19 virus in Islamic boarding schools. Sometimes female students are reluctant to interact directly with the *Kiai*. In this case, the *Nyai* plays a vital role as an intermediary for messengers from the *Kiai* to his students (Arrahmah, 2021). In addition, *Nyai* are actively involved in household matters, such as meeting the nutritional needs that support immunity.

Health behavior is also related to facilities and infrastructure in Islamic boarding schools. The Ministry of Religious Affairs survey shows that 73.9% of Islamic boarding schools have never received government assistance. In addition, 15.6% of Islamic boarding schools claimed to have received infrastructure support; health checks supported 10.9%. Meanwhile, 8.3% of Islamic boarding schools got incentive assistance for Ustadz and educational staff, and only 2.9% received distance learning assistance. All Islamic boarding schools

surveyed expect government assistance. 32.1% of them stated the need for infrastructure support to meet health protocols, and 18.7% needed infrastructure improvement (Research and Development Agency and Training of the Ministry of Religious Affairs of the Republic of Indonesia, 2020). This shows that facilities in Islamic boarding schools can affect readiness to face the pandemic.

Based on the Islamic Boarding School Law Number 18/2019, one of the most important elements of an Islamic boarding school is a dormitory where the students live to have daily Islamic education and build habits (Ministry of Religious Affairs of the Republic of Indonesia, 2019). The Ministry of Education and Culture, Research, and Technology in its roadmap, assesses the quality of education holistically by surveying the character of students. Three negative behaviors are the main concerns in the roadmap, including acts of intolerance, sexual violence, and bullying.

In another study on the resilience and vulnerability of Islamic boarding schools to extremism by CSRC, Islamic boarding schools' socio-political attachment and connection can be a protective factor against extremism. Social and political affiliation and connection factors may vary depending on the typology of the Islamic boarding schools (PPIM UIN Jakarta, 2019). Because Islamic boarding schools are vulnerable to extremism, the government should facilitate Islamic boarding schools in this pandemic era. Meanwhile, terror groups are trying to delegitimize the government because of its inability to handle the pandemic (Permono, 2021). If The government does not assist islamic boarding schools, distrust of the government may continue to grow.

Research on student resilience and COVID-19 shows that COVID-19 has affected students' mental health and university administrators (Brammer, 2020). Mitzer conducted research on university students, an age group that can be categorized as young adults with significantly better levels of independent learning. However, the results showed that their mental health was severely compromised during the pandemic. Meanwhile, high school students who are between the age of 15-18 years old are categorized as teenagers. Adolescence is a critical phase, a period of developmental transition between childhood and adulthood, including biological, cognitive, and social-emotional changes (Santrock, 2003). Similarly, adolescence clearly shows the characteristics of a transitional period because adolescents have not received adult status but are no longer children so doubts arise about the role that must be carried out (Rumini and Sundari, 2004). In this phase, students are no longer under the full guidance of their parents, but at the same time, they are not mature enough to make decisions or are still experiencing emotional instability.

Based on this fact, it is important to investigate the impact of the pandemic on senior high school students who are in the adolescent phase. The selection of Islamic boarding schools at the high school level is supported by the large number of Indonesians aged 15-19 years who

are the same age at the high school level (Kusnandar, 2019). This level of education is most vulnerable to recruiting terrorist networks because it has adequate physical readiness with emotional instability that is still easily influenced. In addition, in the Islamic boarding school culture, senior students often become the delegation of the Islamic boarding schools to the community outside the Islamic boarding schools. This makes senior students have a network with the outside world. Based on CSRC research on the resilience and vulnerability of Islamic boarding schools, access to outside the Islamic boarding schools can be a risk factor for exposure to extremism because of its interaction with the outside world, including social media, which the *Kiai* cannot control. This fact shows the urgency to focus on high school equivalents in Islamic boarding school, examining potential risk of exposure to extremism during the COVID 19 pandemic (PPIM UIN Jakarta, 2019).

B. Research Questions

From the explanation above, Islamic boarding schools are one of the institutions that have been vulnerable to and significantly affected by the pandemic. On this basis, the formulation of the problem of this research is:

1. What is the impact of COVID-19 on Islamic boarding schools?
2. How is the resilience of Islamic boarding schools in responding to the COVID-19 pandemic?
3. What is the role of *Nyai* and female leaders in responding to the COVID-19 pandemic in Islamic boarding schools?
4. During the pandemic crisis, is there any exposure, exploitation, and vulnerability to radical views and extremist understanding in Islamic boarding schools?

Resilience in this study will be assessed both individually and institutionally, referring to several aspects, including 1) Knowledge, attitudes, perceptions, health and religious behavior on students/*santri*, teachers, administrators, and school principals, related to the COVID-19 pandemic; 2). The social, economic, and political context of Islamic boarding schools during the pandemic; 3). Islamic boarding school resources (human resources, health, and education facilities); 4). Leadership (education management, curriculum, and pedagogy are directly related to learning in Islamic boarding schools).

C. Objectives

1. Knowing the impact of the COVID-19 pandemic in the secondary high school level, including senior high school, vocational high school, and Islamic senior high school in Islamic boarding schools.

2. Assessing the resilience of senior high schools (senior high school, vocational high school, and Islamic senior high school) in Islamic boarding schools in responding to the COVID-19 pandemic.
3. Exploring *Nyai* and female leaders in responding to the COVID-19 pandemic in Islamic boarding schools.
4. Detecting the vulnerability of Islamic boarding schools in the pandemic crisis, exposed and exploited by radical views and extremist thinking.

RESEARCH METHODOLOGY

A. Research Design, Time, Location and Ethics

This research uses a cross-sectional study design with a convergent mixed-method study approach, in which quantitative and qualitative data collection is carried out simultaneously. This study also uses a case study approach on how the phenomenon of Islamic boarding schools in responding to the pandemic is highlighted from various perspectives (Rashid, Rashid, Warraich, Sabir, & Waseem, 2019). This research was conducted from May to November 2021 while the time of data collection was carried out from July to September 2021.

This research will be conducted in 15 Islamic boarding schools in the Special Region of Jakarta, Banten, and West Java. The three provinces were chosen considering the high spread of COVID-19 cases in the region. The selection of Islamic boarding schools was carried out by purposive sampling, considering incomplete data on Islamic boarding schools in the three areas. Firstly, the inclusion criteria set include Islamic boarding schools having students who study at the high school, vocational high school, or Islamic high school level. Secondly, the Islamic boarding school is led by a *Kiai* whom *Nyai* assists; Islamic boarding schools are willing to be part of the research. Thirdly, Islamic boarding schools conduct online or offline learning or hybrid during the pandemic. Some Islamic boarding schools refused to be involved in this research due to the busy activities of Islamic boarding schools so it was not possible to collect data at such Islamic boarding schools.

This research has received ethical approval from the Health Research Ethics Commission, Faculty of Health Sciences, Syarif Hidayatullah State Islamic University Jakarta with the letter number: Un.01/F.10/KP.01.1/KE. SP/05.08.033/2021.

B. Population, Sample, and Research Information

The research respondents consisted of students and Islamic boarding school administrators in the quantitative method. The research sample was selected by proportionate sim-

ple random sampling. First of all, the researcher carried out proportionality to the number of male and female teachers and students. Then a simple random sample of teachers and students was determined according to the proportions, consisting of 50 students and ten teachers at each Islamic boarding school. The total number of respondents involved in this study amounted to 820 respondents. After checking attention during filling out, respondents who did not focus on filling out the questionnaire were excluded from the study, so the number became 658 respondents.

In the qualitative method, the informants were selected by expert sampling. Informants were selected by considering the informant is a stakeholder who has the capability and knows various topics related to research questions and objectives based on their knowledge, experience, and expertise (Frey, 2018). The research informants per Islamic boarding school consisted of the leaders of the Islamic boarding school; *Nyai* and female leaders in Islamic boarding school; COVID-19 task force; Principal of secondary high school level; 3 teachers and 3-4 students consisting of men and women. The total number of informants in this study was 132 people.

C. Data Collection Techniques

In the quantitative method, data were collected by filling out questionnaires by respondents. Respondents who agreed to be involved in the study signed the provided consent. There was no coercion in the study, and the respondents involved were free to withdraw during the study. In filling out the questionnaire, students were not accompanied by a teacher or administrator. The questionnaire is filled out offline (filling in on paper) and online (filling in through online forms). Respondents who have filled out the questionnaire are rewarded in the form of gifts or telephone credit.

While for the qualitative method, data were collected through in-depth interviews and focus group discussions (FGD), document review, and observation. In-depth interviews were conducted with Islamic boarding school leaders, female leaders in Islamic boarding schools, and the COVID-19 task force, while FGDs were conducted with students and teachers at Islamic boarding schools. Informants who agreed to be involved in the study signed the consent form. There was no coercion in this study, and respondents were free to withdraw in any research phase. Interviews and FGDs were conducted using two methods, in which there was direct data collection or through video conferencing applications. Observations were done in Islamic boarding schools that were allowed to visit during the data collection to see the environmental conditions of the Islamic boarding school related to the prevention of COVID-19. The data collection was carried out online, considering the restrictions on community mobility and the Islamic boarding school's policy that did not allow outsiders to enter the Islamic

boarding schools. Interviews and FGDs were conducted by five researchers with various educational backgrounds, namely in Health, Religious Studies, and Social and Political Sciences.

D. Data Collection Instruments

The quantitative instrument consists of several sections with a total of about 130 questions. The variables studied in this study cover several aspects, namely 1) socio-demographic characteristics, 2) knowledge related to covid-19 from a religious and health perspective, 3) attitudes towards COVID-19 and religious programs and rituals related to COVID-19, 4) perception of covid-19 and its prevention efforts, 5) preventive behavior and health rituals, 6) level of religiosity, 7) cohesion and social relations, 8) political trust, and 9) information-seeking behavior about COVID-19. All survey research instruments have been tested for readability and validity by 30 students and ten teachers of both genders at the Islamic boarding school. In the first third and final third of the survey, questions were also inserted to test the respondents' focus (concentration test). Results of invalid questions were excluded in this study.

The qualitative instrument in this study consisted of several questions related to the pandemic, such as the response of Islamic boarding schools, the impact on Islamic boarding school learning, the efforts of Islamic boarding schools to survive, and government policies.

E. Data Analysis

Quantitative data analysis was carried out through descriptive and comparative analysis using Mann Whitney, a ranking-based nonparametric test to determine statistically significant differences between two groups and Kruskal Wallis for more than two groups. This test ranks all values from the lowest to the highest ranks and then compares their average rating (mean rank). Data analysis was done using SPSS Version 24 software. Prior to data analysis, coding, cleaning, and editing of data were carried out. Qualitative data analysis was done using content analysis. The interview recording was made a copy in the form of an interview transcript. Then the data was arranged into a matrix to analyze the interview content and then grouped according to the theme and sub-theme and the code determined during the data analysis. The themes and sub-themes of the research results are generated inductively. The generated themes and codes were cross-checked between researchers to increase the validity of the research findings.

LITERATURE REVIEW

A. Health Knowledge

Definition: Knowledge is the ability to obtain and use information through understanding, experiential learning, and identifying the technology being studied (Bano et al., 2013). Finnegan and Viswanath (2008) define knowledge as factual and interpretative information that leads to understanding to take a particular action. Regarding health knowledge (Montaño & Kasprzyk, 2008), (Chin, et al. in Gellert and Tille, 2015) stated that health knowledge shows facts, information, and skills acquired through experience or education, as well as practical understanding of subjects related to health (Gellert & Tille, 2015). Knowledge about COVID-19 is defined as information understood by a person about COVID-19.

Measurement: Health knowledge about COVID-19 was measured using questionnaire questions created based on the exploration of the latest developments in knowledge regarding the transmission and prevention of COVID-19 at the time of data collection. This was done considering that knowledge related to COVID-19 continues to grow every day. Hence, researchers considered it irrelevant if the set questions only are set to confirm basic knowledge related to the transmission and prevention of COVID-19 as well as knowledge that the public, in general, has long known. The knowledge measured in this study covers smoking as a risk factor for COVID-19 transmission, delta variants, use of double masks, vaccine benefits, vaccine target groups, and group immunity for vaccination purposes. Each respondent gave a true, false, or unsure response to each statement. A high score indicates that the knowledge the person has is good. In addition to using closed questions with questionnaires, knowledge about COVID-19 was also qualitatively questioned in interviews or FGDs.

B. Health Attitude

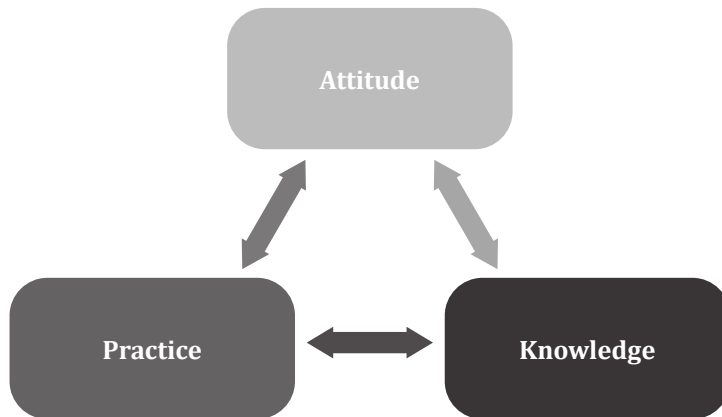
Definition: Attitude is defined as a tendency to think, feel, and act in a certain way towards a certain object or group. Attitudes are considered as complex interactions among beliefs, feelings, and values (Ul Haq et al., 2012). Individual's beliefs in the result of performing certain behavior determines one's attitude. Therefore, someone who holds a strong belief that has a positive value towards the results will have a positive attitude towards behavior. On the other hand, someone who strongly disbelieves in the outcome will have a negative attitude (Montaño and Kasprzyk, 2008). The health attitude in this study is a person's tendency to think, feel confident and act on things related to COVID-19.

Measurement: Attitudes related to COVID-19 were measured quantitatively using a questionnaire containing closed statements. Each attitude item was provided with a choice of answers strongly agree, agree, disagree, and strongly disagree, each of which is given a score. In this study, attitudes were measured through seven questions. Referring to research on COVID-19 conducted in South Korea and Malaysia, to measure attitudes, several questions were related to preventing the transmission of COVID-19 (Azlan et al., 2020; Lee et al., 2021).

C. Healthy Behavior

Definition: Healthy behavior refers to the actions of an individual, or a group, that are patterned in the form of habits associated with maintaining, improving, and promoting health (Glanz, Rimer, and Viswanath, 2008). Behavior related to COVID-19 is defined as all kinds of activities related to efforts to prevent transmission of COVID-19.

Measurement: Healthy behavior can be measured quantitatively using structured instruments or qualitatively using interview guidelines. In this study, the behavior was measured along with knowledge and attitudes, referring to Knowledge, Attitude, and Practice (KAP) (World Health Organization & Partnership, 2008). This model is applied in the form of a survey, so it is often also known as a KAP survey or a PAP (Knowledge, Attitude, and Practice) survey. In research related to pandemics and religion, attitudes towards COVID-19 are measured by six questions related to preventing COVID-19 through questionnaires and qualitative methods.



Adapted from Schwartz (1976)

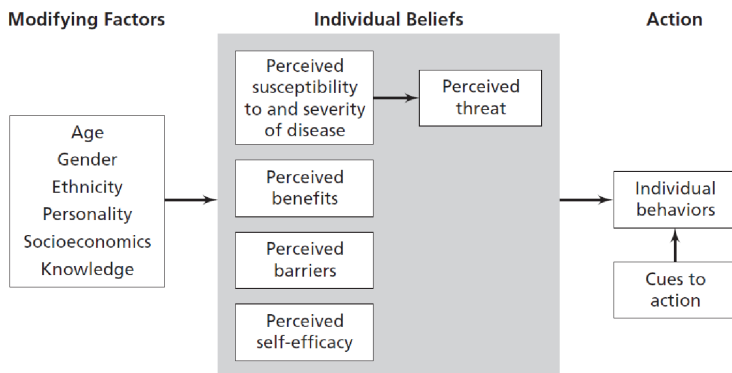
D. Perception and Health Belief Model (HBM)

Definition: Health Belief Model (HBM) is a theoretical framework that describes the role of a person's perception on certain health behaviors. In the HBM concept, several variables are used to predict why people take action to prevent, detect, or control disease conditions

(Champion and Skinner, 2008). Perception is defined as a process in which an individual regulates something captured by the sensory body into useful information (Souto et al., 2018).

In the health belief model, it consists of several variables, including (LaMorte, 2019):

1. **Perceived susceptibility** is a person's subjective perception of the risk of getting a disease.
2. **Perceived severity** is a person's feeling of the seriousness of a disease when exposed.
3. **Perceived benefit** (perception of benefits) is a person's perception of the benefits or effectiveness of various actions to overcome the disease.
4. **Perceived barriers** (perceptions of challenges) are a person's feelings about the challenges in carrying out disease prevention.
5. **Cues to action** are the stimulus needed to trigger the process to accept and take the recommended preventive or countermeasures action.
6. **Self-efficacy** is a person's confidence level in his ability to take preventive or countermeasures successfully.



Source: Champion and Skinner, 2008

In this study, the HBM variable was used to measure the prevention of COVID-19 and the vaccination of COVID-19. The questions in these variables are adapted to the current context as well as several previous studies (Shahnazi et al., 2020; Shmueli, 2021).

E. Educational Barriers

Definition: in the Cambridge dictionary, an obstacle is generally defined as something that prevents someone from getting to a certain goal or something that causes one thing not to happen or is difficult to achieving it. In this study, the barriers referred to specifically discuss educational barriers leading to difficulties in achieving the expected results from the learning process. Educational barriers put forward by Habibi et al. in the context of online learning during the COVID-19 pandemic, including technology, finance, and pedagogy (Habibi, 2020).

Measurement: Technological barriers are measured based on the lack of internet access, technological knowledge, and limitations of technological tools for online learning. The absence of financial subsidies measures financial barriers to support school operational needs and cuts in teacher salaries during the pandemic. Pedagogical barriers are measured based on the lack of quality material in the delivery of learning and limited social interaction.

F. Knowledge, Attitude, and Religious Behavior

Definition: In the social sciences, the term religion is used to describe “a system of symbols that forms a strong, great and long-lasting spirit and motivation in human life by formulating conceptions of the general order of life and enveloping these conceptions with an aura of factuality in such a way that it appears that the passion and motivation become real” (Geertz, 1973). Thus, religion has an essential role in people’s lives because religion plays a role in shaping human knowledge (worldview), attitudes, and actions (ethos). In various ritual activities carried out by religious adherents, the dimension of knowledge is closely related to the dimensions of attitude and action. Here, religion includes the dimensions of knowledge, attitude, and action.

In such a definition of religion, Islam is also understood as “a system of symbols that forms a strong and long-term spirit and motivation in the lives of Muslims by formulating conceptions of the general order of life and wrapping these conceptions with an aura of factuality in such away. Thus, this passion and motivation appear very real among Muslims.” Like religion in general, Islam is also understood to include the dimensions of knowledge, attitudes, and actions among its adherents in this study.

Besides being defined as a symbol system, religion is also often associated with other social phenomena outside of religion. As a social phenomenon, religion is defined as a social construction in which members of a religious group show the similar identity, a fixed way of social interaction, and have the same ideas. In this second definition, religiosity is associated with the identity of the religion-concerned group of adherents. In this case, an individual’s religiosity actually reflects the religious behavior of their social group (Berger, 1991).

As part of social phenomena in general, Islam is also understood as “an Islamic group whose members can show the same identity, a fixed way of social interaction, or the same expectations for beliefs and behavior”. In this case, when we talk about Islam, we actually talk about various Islamic groups or organizations that develop in society. Here, the membership of a Muslim in an Islamic group or organization is directly proportional to the beliefs or norms that exist in the group or organization.

In this study, the research team simultaneously defined religion as a system of symbols and social phenomena. As a system of symbols, religion is a construction of knowledge, attitudes and behaviors related to a particular religious tradition, namely Islam. Meanwhile, as

a social phenomenon, religion is membership in a group or organization of a particular religious tradition, namely: Islam. Thus, as a symbol system, Islam is belief (aqidah), provisions for ritual worship (worship), and patterns of action (morals) (Majdid, 2005). Meanwhile, as a social phenomenon, Islam is a religious movement based on an organization or group (Mujani, 2007).

Dimensions: In this study, the religion of Islam studied includes four dimensions, namely: knowledge, attitudes, behavior, and organization. *First*, religion or Islam means insight into teachings related to God, nature, and humans in the dimension of knowledge. *Second*, religion or Islam means approval of something based on that knowledge in the dimension of attitude. *Third*, in the behavioral dimension, religious or Islamic means various activities that can be seen or heard that reflect their knowledge and religious attitudes. Worship ritual activities are included in this dimension of religious behavior. *Fourth*, the dimension of Islamic organization means one's membership in Islamic organizations that are developing in Indonesia.

Measurement: In this study, the research team measured how a person's knowledge, attitudes, behavior and religious organization relate to his health behavior during the COVID-19 pandemic. This knowledge includes his understanding of whether being exposed to COVID-19 is a divine provision that cannot be avoided or is actually something that can be prevented with effort. In addition, knowledge here also includes the proportional use of religious knowledge and modern scientific knowledge to solve relevant life problems. Meanwhile, this attitude includes a person's approval of government policies in an effort to handle the COVID-19 pandemic based on their religious knowledge. The behavior includes congregational ritual activities such as five daily prayers, Friday prayers, *Eid* prayers, *Tarawih* prayers, *Tahlilan*, grave pilgrimages, etc. The behavior in this case includes religious activities that also involve crowds, such as recitations, gatherings, and others. Finally, Islamic organizations include one's membership in Muhammadiyah, NU, Persis, the Islamic Student Association (HMI), the Indonesian Islamic Student Movement (PMII), the Muhammadiyah Student Association (IMM), and others.

G. Institutional Resilience

Definition: Institutional resilience or organizational resilience is the ability of institutions to plan, respond to, and recover from crises and emergencies. One of the instruments used to measure institutional resilience is the Benchmark Resilience Tool (BRT-53). Research conducted by Whitman wanted to examine the validity of the BRT-53 in a shorter version which was later called BRT-13A and BRT-13B. Initially, the BRT-53 was developed from McManus research examining institutional resilience in New Zealand. Using the exploratory factor analysis (EFA) technique, Stephenson and Lee developed McManus' research by lim-

iting 53 items to 13 theoretical constructs defined as “indicators” which are constituents of the two-factor model of institutional resilience. The two latent factors are called “planning” and “adaptive capacity” (Whitman, 2013).

Measurement: Description of indicators on planning factors consisting of recovery priorities, planning strategies, participation in training, capability and capacity of external resources. The description of adaptive capacity indicators includes monitoring and reporting of internal and external situations, internal resource capabilities and capacities, staff involvement and involvement, mentality, information and knowledge, leadership, management and governance structures, innovation and creativity, responsive and open decision making. (Whitman, 2013). The results showed that the instrument validity was better on the BRT-13B. This shorter version of the BRT-53 serves to facilitate the measurement of institutional resilience by reducing the total of items with similar accuracy and validity results. In the context of the pandemic, the speed and accuracy offered by the short version of the BRT-53 will support effectiveness and efficiency in the research process on institutional resilience.

H. Institutional Vulnerabilities

Definition: Vulnerability is generally defined in the Cambridge Dictionary as the quality of being vulnerable or easily hurt, influenced, or attacked. Definitions, concepts, and methods of measuring vulnerability are different in each discipline, so the explanations are adjusted to the background of the study’s interest (Alwang et al., 2001; Hufschmidt, 2011; Paul, 2014). Although each study has its own concept, vulnerability has a general concept related to risk. Paul (2014) defines vulnerability as a risk factor or system exposed to a hazard that does not easily withstand external disturbances. In this study, what is meant by vulnerability to exposure to extremism is when an entity or individual has the risk of being exposed to extreme ideas from both political and religious ideas.

Tolerance

Tolerance is considered “as a non-negative general orientation toward groups outside of one’s own” (Dunn et al., 2009). This orientation includes acceptance, respect, and appreciation for differences (Hjerm et al., 2020). Lickona (2002) refuted the too general orientation of tolerance attitude by understanding tolerance as an attitude to understand and act objectively as opposed to hold irrational bias towards differences.

Definition of Vulnerability Tolerance: a certain attitude towards a person or group that is determined by leadership, education, and environmental factors of a region by following the rules in an area to be able to respect (Neufeldt in Bukhori, 2012) and act fairly towards the differences of other groups.

Measurement: tolerance susceptibility was measured using seven survey questions and deepened with interviews and FGDs. The survey questions are related to the perceptions and attitudes of respondents in dealing with differences in religion, sect, and ethnicity related to the COVID-19 issue with levels of strongly disagree, disagree, agree, and strongly disagree. The survey results are then given a score, in which the lowest score indicates the more susceptible to intolerance.

Conspiracy

Conspiracies are theories that believe in important events involving secret and hidden plots by powerful and evil groups that influence our lives without realizing it (Douglas et al., 2017; Prooijs, 2018)

Definition of Conspiracy Vulnerability: a bad belief that leads to a catastrophic event with the assumption that something happens to benefit certain parties and is planned (Suci, 2014).

Measurement: Conspiracy vulnerability was measured quantitatively using seven survey questions. The questionnaire measures how their perceptions and beliefs about conspiracy issues related to COVID-19 circulating in the community. The survey results were assessed based on the level of strongly disagree, disagree, agree, and strongly disagree, where the lowest score indicates the more vulnerable to conspiracy beliefs.

Trust in Political Institutions and Government Trust Issues

Trust is the belief that those who are trusted will act in the interests of those who believe (Levi, 2003). Trust in government indicates the ability to provide services or the expectation that policies will be in accordance with the trustee's wishes (Bouckaert & Van de Walle, 2003).

Definition of Vulnerability of Trust in Political Institutions and Issues of Trust in Government: a condition of low public confidence and governance in government and political institutions due to government services during the COVID-19 pandemic (Heintzman and Marson, 2003).

Measurement: Trust in political institutions and the issue of government trust is measured by asking how they trust the Central Government, the House of Representatives, Political Parties, and Local Governments in dealing with the COVID-19 pandemic. Their trust is measured from the level of strongly disbelieve, disbelieve, doubt, believe, and strongly believe. The confidence results are then averaged. The lower the mean value is, the lower the confidence level will be. This level of trust was also explored in depth through FGDs and interviews. Trust in government issues is measured by asking about government issues related to COVID-19, such as the incompetence of the democratic system and suggestion to replace

it with the caliphate system, the problem of state debt during the pandemic, and the government's incompetence that caused the severity of the COVID-19 pandemic. Trust is measured based on the level of strongly disagree, disagree, agree, and strongly agree.

Skepticism

In general, skepticism means doubting or reluctance to believe that certain claims and doctrines are known facts or truths (Macdonald, 1981). Skepticism also means suspending judgment because of uncertain beliefs (Igboin, 2019).

Definition of Vulnerability Skepticism is a person's vulnerability to anxiety and doubt about any policies and information issued by the authorities in the face of the COVID-19 pandemic.

Measurement: skepticism was measured through three questionnaire questions related to the government misleading the public regarding COVID-19 data and explanations and skepticism about COVID-19 information from scientists. Skepticism was measured on four levels, from strongly disagree to strongly agree.

Social Cohesion

Social cohesion is a characteristic of public relations among individuals, groups, and systems within a territory (McCracken, 2016). Social cohesion is a social tie as a form of a sense of togetherness embodied in collectivity (Delhey et al., 2018), which is formed by loyalty and solidarity, social relations, shared values, holding on and a sense of belonging to a shared identity, and trust among members of society (Jenson, 1998).

Definition of Vulnerability Social Cohesion: weak social cohesion of the community.

Measurement: social cohesion is measured by nine questions adopted from IPSOS (2020), consisting of three main domains. First, three subdomains measure social relations: trust in the community, shared priorities, and diversity. Second, connectedness is measured by the three subdomains of citizenship identity, belief in the system, and perceived fairness. Lastly, focus on the common good by measuring the three subdomains of mutual aid, respect for rules, and corruption. Each question was assessed based on their perception of strongly disagree, disagree, agree, and strongly agree. Then domain is given the average value. The lower the average value is, the lower the level of social cohesion in the domain will be.

RESEARCH RESULT

A. Characteristics of Respondents

In this study, the total respondents whose data were processed because they passed the concentration test were 658 respondents consisting of 16.7% teachers and 83.3% students. Male respondents were 44.1% and female respondents occupied 55.9%. Teacher respondents are primarily male with 57.3%, while students are dominated by females with 58.6%. Most the Islamic boarding schools in this study are located in the district area of 70.8%, while 58.1% of the respondents are from the city.

In this study, Islamic senior high school students were the most respondents with 56.3%, and 68% of them underwent offline learning when data was collected. Of the 15 Islamic boarding schools, 70% are modern types of Islamic boarding schools. Most of the teachers' income (42.3%) is 6-8 million per month. Most of the respondents in this study (72%) had never been infected with COVID-19 during the data collection, of those infected, only 2% required hospital treatment.

B. Resilience and the Impact of a Pandemic on Islamic Boarding Schools from a Health and Education Perspective

Knowledge, Attitudes, and Perceptions of Islamic Boarding Schools towards COVID-19

Islamic Boarding School Community Knowledge regarding COVID-19

Identification of knowledge, attitudes, and perceptions of the Islamic boarding school community regarding COVID-19 is a factor influencing a person's behavior. In general, the knowledge of the Islamic boarding school community regarding COVID-19 is sufficient. However, there are still Islamic boarding schools that do not know or are unsure of knowledge, such as smoking makes a person more susceptible to being infected with COVID-19 (52.1%), the Delta variant of SARS-COV2 is more contagious than the other variant. other coronaviruses (61.7%), and vaccines reduce the severity when being infected (18.7%).

Statistically, there are significant differences between teachers and students, males and females, Islamic boarding schools with combined curricula and modern boarding schools, and types of schools (high school vs Islamic high school vs vocational high school). However, all of the informants had basic knowledge, such as COVID-19 as an infectious disease, basic

precautions to prevent COVID-19, and common symptoms of COVID-19, such as fever, anosmia, and cough.

Lack of knowledge can be due to the lack of information provided to students related to the latest information on COVID-19. Moreover, COVID-19 is classified as a newly emerging disease, which causes the development of various kinds of knowledge regarding the causes of COVID-19, its transmission, and various preventions that can be done. In addition, there is an infodemic condition, in which there is too much information about a problem making it difficult to find a solution. The spread of misinformation and rumors during a health emergency can hinder an effective public health response and create confusion and distrust among the public.

Attitudes of Islamic Boarding Schools in Responding to the COVID-19 Pandemic

Regarding the attitude toward dealing with COVID-19, the majority of respondents agreed with the need for isolation for COVID-19 patients, showed willingness to be screened if there were symptoms of COVID-19, and helped those affected by COVID-19, and to be treated in accordance with the provisions of treatment if exposed to COVID-19. While, the practice of warnings and sanctions was applied for offenders of health protocols.

However, some attitudes are still not adequate in supporting the response to COVID-19, such as hiding their condition when exposed to COVID-19 and parents visiting Islamic boarding schools during the pandemic. There are significant differences in attitudes towards handling COVID-19 between teachers and administrators, men and women, people who have been infected and have not been infected with COVID-19 among Islamic boarding schools, types of learning, and types of schools.

Table 1. Comparison of Attitudes about COVID-19 based on Socio-Demographic Characteristics of Respondents

	Average	P-Value		Average	P-Value
Position			Islamic Boarding School Location		
Teacher/committee	399,97	0,000	Regency	327,15	0,619
Students	315,35		City	335,19	
Gender			Type of Learning		
Male	300,24	0,000	Online	296,32	0,000
Female	352,56		Offline	329,50	
Infection History			Hybrid	427,75	

	Average	P-Value		Average	P-Value
Ever infected	355,63	0,023	School Type		
Not infected yet	318,48			Senior High School	299,74
Types of Islamic Boarding School			Islamic High School	260,75	0,019
Islamic Boarding School with combined curricula	313,20	0,142	Vocational High School	256,61	
Modern Islamic Boarding School	336,67				

In terms of attitude, the study results show that the community agrees in dealing with COVID-19 and the policies issued by the government regarding this matter. However, some respondents found that some individuals falsify COVID-19 data or make someone falsely be confirmed COVID-19 even though they are not infected. Besides, slow and changing policies from the government have resulted in respondents' distrust of policies issued by the government. This, of course, can have an impact on ignoring government regulations related to COVID-19.

We think it's a conspiracy. There is a lot of evidence from our family or our neighbors. Maybe a lot of people misuse data. Maybe when they are treated in the hospital, they were confirmed positive for COVID-19 despite having not exposed of virus whatsoever.¹

Beliefs in COVID-19

Regarding the belief in their susceptibility to contracting COVID-19, around half of the respondents did not agree that they are at risk of contracting COVID-19. The low perceived susceptibility has an impact on negligent behavior in preventing COVID-19. In terms of susceptibility to contracting COVID-19, a significant difference was found between teachers and students, as more than 50% of students considered themselves not at risk of contracting COVID-19, while the teacher group had only around 30%. The majority of respondents care about COVID-19 and carry out various health protocols to prevent COVID-19 (95.4%). In addition, in terms of perceived severity, most respondents (91.4%) agreed that COVID-19 was dangerous and 71.8% of respondents agreed that COVID-19 caused high mortality. This shows that the majority of respondents already have the belief that COVID-19 is a deadly disease. This can be a supporting factor for the creation of positive factors for the Islamic boarding school community in supporting the response to COVID-19.

¹ Interview with the Head of the COVID-19 Task Force for Islamic Boarding School K, Male, 28 September 2021.

However, the condition of people outside the Islamic boarding school who do not believe in the transmission of COVID-19 can affect the implementation of health protocols. This happens considering that some mosques as places of worship are not only used by the Islamic boarding school community but also the community around the Islamic boarding school. In addition, the length of the outbreak and the large number of people who have contracted this disease have made the Islamic boarding school community consider the transmission of COVID-19 normal. In addition, some Islamic boarding school customs, such as kissing the hand of the Ustaz, which can increase risk factors in the transmission of COVID-19, still occur in one of the Islamic boarding schools. It negatively impacts the application of health protocols in the Islamic boarding school community.

Even at the beginning of the COVID-19 outbreak, I did not believe it. Then, I understood it after my teachers told me about this outbreak. Now, I hate going out without a mask. In fact, students come out without masks, as we are here to take care not only to protect ourselves but also to maintain the safety and health of the teachers. I agree with the government for congregational prayers, but for Friday prayers. For our area, almost 60% of the villagers don't believe in the existence of COVID and we actually just run smoothly and come with a large number of people when we do Friday prayers.²

We have not changed the form of respect by shaking hands and kissing Kiai's hands, but female students are not allowed to shake. However, female students can do this form of respect to their female teachers. It may be because it has been a custom and tradition that cannot be changed in Islamic boarding schools.³

We spend our time mainly at school. Because we are a task force, we also apply the 5M because we are afraid that we will be exposed to the virus. When you look at children, they are not too afraid because this is a virus as usual. It's our destiny. We just have to try to repent, ask God for help, and receive treatments. Thus, we don't think there is anything dangerous from Covid-19 since it's normal. Too many children are affected in our environment, and we have surrendered because this is part of our destiny. Meanwhile, those who have never been infected are quite careful by implementing health protocols, but we respect their beliefs as for those who don't believe it.⁴

2 Interview with the Head of the COVID-19 Task Force for Islamic Boarding School C, Male, 28 September 2021.

3 Interview with the Head of the COVID-19 Task Force for Islamic Boarding School C, Male, 28 September 2021.

4 Interview with the Head of COVID-19 Task Force in the Islamic Boarding School N, Male, 28 September 2021.

Beliefs in COVID-19 Vaccination

Around 70% of respondents agreed that not being vaccinated against COVID-19 could increase their chances of getting COVID-19 and transmitting it to their families. Around 25% of respondents stated that the COVID-19 vaccine could cause severe side effects and even death. Regarding attitudes, the majority of respondents also support efforts to vaccinate Indonesian people against COVID-19, including students. Regarding religious beliefs in implementing COVID-19 vaccination, only about 5% are not willing to be vaccinated against COVID-19 due to religious reasons.

Qualitative data also shows that there is still a refusal to vaccinations among so they do not allow their children to be vaccinated. It is based on various concerns about the side effects of vaccines that can have a severe impact and even death. Parents' ignorance of the COVID-19 vaccine is one of the significant factors this condition.

Thank God the response from their parents was good. So we obey the rules of the Islamic boarding school following the government's recommendation, although not all guardians allow it, due to the side effects of vaccines like death, sickness, and various kinds of refusal. Alternatively, even their children did not want to be vaccinated.⁵

C. The Response of Islamic Boarding School Leaders and Communities to the COVID-19 Pandemic

In this study, the role of Islamic boarding school leaders/officers can be seen from two perspectives, namely, the attitude or support provided by Islamic boarding school leaders/officers in dealing with COVID-19 and the characteristics of attitudes possessed by Islamic boarding school leaders or management in responding to the pandemic. Quantitatively, in terms of the various supports provided by Islamic boarding school leaders, administrators, students, and parents, anticipating and preventing the transmission of COVID-19 were good as they helped conduct Antigen/PCR tests, vaccinations, and implementation of health protocols, by more than 80% respondents.

Leaders in Islamic boarding schools need to make decisions quickly and appropriately during this pandemic to prevent the transmission of COVID-19 in Islamic boarding schools immediately. One of them is Islamic boarding schools' efforts to immediately repatriate their students at the beginning of the emergence of COVID-19 in Indonesia. The majority of Islamic boarding schools in the research locations stated that they sent students home after instructions from the government to conduct online learning (online). Islamic boarding schools also

⁵ Interview with the Head of the COVID-19 Task Force in Islamic Boarding School C, Male, 28 September 2021.

decided to carry out government instructions not to conduct online learning while there was pressure from students and parents to provide face-to-face education.

This can impact the number of their students who may move to other schools providing face-to-face classes. Because of encouragement from both internal and external stakeholders of Islamic boarding schools to provide face-to-face education, they also need to take bold decisions to ensure that the learning activities can be carried out effectively and safely. During the preparation for face-to-face learning, the Islamic boarding schools need to coordinate with the local government before bringing in students to ensure that education can be done safely.

*Yes, some children have moved schools... because they can have face-to-face classes in their area but not in the city of Bandung. In this city, the government rule used to ban offline classes. ... Especially for those in Bandung, they are required to follow the government whether the classes can be done online or offline.*⁶

Islamic boarding school leaders also need to be open and collaborative to increase the resilience of Islamic boarding schools, especially in meeting the necessary needs for these efforts. Islamic boarding schools very much need this as the assistance from the government for Islamic boarding schools is still insufficient. Therefore, they need to be able to independently meet the various needs that tend to increase during this pandemic in order to ensure the safety of learning during the pandemic. These open and collaborative aspects encourage Islamic boarding schools to build networks with other organizations.

*Our current problem is to build new classes because we lack classrooms. I asked for assistance from colleagues or from the government because we have already proposed to the government, especially to the cities of Bandung and West Java. We already have deals, but we still have not got hold of it. So, the government will pay more attention to Islamic boarding schools in the future, although there has been a plan for it (there's no real action). Maybe other Islamic boarding schools have got, but we haven't. It depends on a close relationship.*⁷

However, some Islamic boarding schools hide the truth about some cases from the Health Department or the parents of students in the notification of COVID-19 cases at the Islamic boarding schools. It is because they do not want to bring up the COVID-19 problem to external parties (they don't want to be found by external parties). This condition can hinder authorities from recording COVID-19 cases (underreporting of COVID-19 cases). In the end, this can lead to wrong policies because the data or information presented is wrong.

6 Interview with the Head of the COVID-19 Task Force in Islamic Boarding School N, Male, 28 September 2021.

7 Interview with the Head of COVID-19 Task Force the Islamic Boarding School N, Male, 28 September 2021.

*Oh, no. We don't open what is going on here (the local health center). What we're worried about is that the information will be widely published. It's worrying, isn't it?.*⁸

D. Islamic Boarding School Network in Responding to the COVID-19 Pandemic

One of the ways Islamic boarding schools do to increase their efforts in responding to the COVID-19 pandemic is by building and optimizing networks or partners outside Islamic boarding schools. The qualitative study of this research reveals that Islamic boarding school builds and optimizes various networks such as the parent organization (which oversees) the Islamic boarding school, the Islamic boarding school network, the alumni network, other community organizations, and the government.

Islamic boarding schools revealed that they are building a network with the government. The network is mainly built by the authorities responsible for the health sector. The network was built to strengthen Islamic boarding schools in responding to the pandemic in various aspects. Islamic boarding school conducts networking with the government in terms of opening Islamic boarding school and ensuring that Islamic boarding schools have become safe places for learning during the COVID-19 pandemic, to get counseling or education related to COVID-19 and other health themes. Besides, they also get support in the implementation of vaccinations, such as by the Public health Office. Several Islamic boarding schools collaborate with the government to provide self-isolation for students who are confirmed to have COVID-19.

*Before our students come in again, we have actually received permission from the authorities such as from the sub-district, regency, Military Headquarters at the ward, and the Police station in the sub-district. So Alhamdulillah, there was a representative from the sub-district, and the regency came to see if our Islamic boarding school was ready to have our students back to Islamic boarding schools. Alhamdulillah, we have been permitted to carry out offline classes. Even, they also check the bathroom.*⁹

*Some are isolated at the Health Service in the dormitories. Thus, the COVID task force in the city has a special isolation room for our students to do some usual activities, like reading the Quran or praying.*¹⁰

8 Interview of COVID-19 Task Force in Islamic Boarding School D, Male, 21 September 2021.

9 Interview with the Head of the COVID-19 Task Force in Islamic Boarding School K, Male, 28 September 2021.

10 Interview with the Head of the COVID-19 Task Force in Islamic Boarding School O, Male, 13 September 2021.

The resilience of Islamic boarding schools is also enhanced by establishing networks with their alumni. Alumni play a role in supporting various pandemic prevention activities in Islamic boarding schools. The alumni who work as health workers, such as nurses, doctors, and other health workers, provide health care. This generally occurs in Islamic boarding schools that have been around for a long time and have alumni who work in various fields. A network of Islamic boarding schools was also formed with other Islamic boarding schools; for example, one Islamic boarding school cooperated with another Islamic boarding school to share experiences in using herbal medicine to treat COVID-19 patients. In addition, some Islamic boarding schools collaborated with community organizations in Indonesia, even with organizations of different religions. This shows that several Islamic boarding schools that are open enough to work with organizations or institutions outside them can increase the resilience of the Islamic boarding schools.

E. Islamic Boarding School Resources in Responding to the COVID-19 Pandemic

Resources in the Implementation of the COVID-19 Prevention Protocol

Regarding resources, this study examines some of the resources needed in each stage of the pandemic response, such as resources in educational efforts to implement various COVID-19 prevention protocols in Islamic boarding schools, communication media for educational information related to COVID-19, and the resources to carry out testing, tracing and treating for the community of Islamic boarding schools affected by COVID-19.

Another thing that is measured in this study is the belief related to the presence of obstacles in the implementation of health protocols. Almost half of the respondents (45.8%) stated that they were not comfortable wearing masks. In terms of availability, the majority of respondents (88.3%) stated that there were sufficient numbers of masks in their neighborhood. Likewise, other facilities such as handwashing and hand sanitizers are already available in the respondents' neighborhoods. The most difficult thing to do is social distancing. Around 60% of respondents feel that social distancing is difficult to implement. Likewise, with the COVID-19 screening, the majority of respondents admitted that the Islamic boarding schools had recommended antigen/PCR swabs for their students.

Resources for Health Education Information and Communication (EIC) Media for Islamic Boarding Schools

Regarding the dia, the researcher had the opportunity to observe several Islamic boarding schools as well as to see the EIC media belonging to the Islamic boarding school. The majority of Islamic boarding schools do not have sufficient EIC media to educate the Islamic boarding school community in dealing with COVID-19. However, some Islamic boarding

schools have available and sufficient educational media. Moreover, the target of health education related to COVID-19 is also targeted not only for students but also for parents of students through webinars related to COVID-19.

We used to educate via radio, and a lot of the media were made by Islamic boarding schools. Then we educate in the dormitories, using flyers and banners. Now, I think the children have memorized it because it's been done a long time because they've experienced it. Two hundred people have experienced it. It's just a habit or just a reminder.¹¹

We educate three groups of people: guardians, students, and teachers. In the COVID cluster, we also provide education at the junior-high-school level and at Islamic schools. Yes, we do education, including online. For example, we invite our parents to join seminars related to COVID. Yes, while the children watch a video together in the Islamic boarding school, we educate all of them together.¹²

Resources in education at Islamic boarding schools are also supported by networks built with external parties, which can help increase the insight of the Islamic boarding school community regarding the prevention and control of COVID-19.

Resources in Screening and Treatment (Tracing and Treatment) COVID-19 Islamic Boarding School

Other resources examined in this study are resources for screening for COVID-19 and diagnosing COVID-19. Some Islamic boarding schools provide resources for their community to screen for COVID-19 but some others do not provide screening tools. This condition pushes the Islamic boarding school community, such as students, to obtain these facilities from outside.

The facilities or resources available in Islamic boarding schools are very varied in terms of care. Several Islamic boarding schools do not have basic health facilities or community-based health facilities within the Islamic boarding schools. This unavailability causes students who are affected or have symptoms of COVID-19 should receive treatment outside the Islamic boarding schools or be sent back to their homes for treatment. Some Islamic boarding schools do not have basic health service facilities but have assistance from external stakeholders to provide basic health services to their communities. In addition, many Islamic boardings schools have the resources to provide basic health services independently by Is-

11 Interview with the Head of the COVID-19 Task Force in Islamic Boarding School J, Female, September 1, 2021.

12 Interview with the Head of the COVID-19 Task Force in Islamic Boarding School K, Male, 28 September 2021.

lamic boarding schools. The facilities include human resources consisting of doctors, nurses, and other health workers, as well as room facilities and medicines. Some Islamic boarding schools have resources, such as doctors and nurses, who come from Islamic boarding school alumni who have received education to become health workers.

Another support provided by external parties comes from community organizations outside the affiliated organization of the Islamic boarding school, for example, a non-Muslim religious and social organization assisting in the form of herbal medicine to one of the Islamic boarding schools for the treatment and prevention of COVID-19. In addition, another assistance is in the form of vaccine quotas provided by the Health Service and other stakeholders, namely Baznas. Vaccine quotas are very necessary for Islamic boarding schools to achieve high COVID-19 vaccination coverage so that it can have an impact on group immunity in Islamic boarding schools. External parties called the Health Office as the authority to carry out health development can also play a role in regulating, supervising, and fostering the health of Islamic boarding schools, especially the implementation of COVID-19 case management in Islamic boarding schools.

F. Islamic Boarding School Management in Responding to the COVID-19 Pandemic

In this study, almost all Islamic boarding schools established a task force responsible for managing the response to COVID-19 in Islamic boarding schools. The task of the Islamic boarding school COVID-19 task force is to control activities in Islamic boarding schools, especially in the application of health protocols (restriction of the flow of guests coming in and out, the discipline of handwashing, administration of vitamins, spraying of disinfectants), testing, isolation, and treatment for the sick.

The first is screening according to the standard procedure. Second, we divide the rings when we can't have a total lockdown, finally, we make small groups to avoid physical interaction. Now, then the third program is catching cases, special early screening for those living outside because we know the risk is high for being exposed to the virus outside. We do an antigen swab every month for ring 3, and we thank God we found the case. Then we isolated the patients so that the case could be controlled. In addition, we also screen for other influenza cases, so diseases with symptoms such as influenza, fever, cough, and runny nose are tested using an antigen swab. There were four nurses. When we collaborated with Unand (Andalas University), we were taught how to swab, so we didn't hire.¹³

¹³ Interview with the Head of the COVID-19 Task Force in Islamic Boarding School J, Female, September 1, 2021.

Even though there is already a COVID-19 task force at the Islamic boarding schools, the performance of the task force or the professionalism of the task force is strongly influenced by several things, one of which is the educational background or experience of those managing the task force. Officers with a health background tend to be more precise in handling pandemics because their literacy is quite high related to health. Meanwhile, those who do not have a health education background do not have sufficient performance but they have the motivation to learn how to handle the pandemic, especially in Islamic boarding schools. Nevertheless, some Islamic boarding schools do not form a special unit to handle COVID-19, in which the handling of COVID-19 cases in Islamic boarding schools is done directly by the existing management of Islamic boarding schools. This absence is caused by several things, such as the low number of human resources in Islamic boarding schools.

G. Policies and Management of COVID-19 Response

Regarding the policies issued by Islamic boarding schools in terms of prevention, screening, and treatment of COVID-19 cases, it was found the different responses in each Islamic boarding school. Regarding the prevention of COVID-19, some Islamic boarding schools are still strictly implementing health protocols such as wearing masks, washing hands with soap, and keeping social distancing. Meanwhile, other Islamic boarding schools are no longer restricting the use of masks, social distancing, and washing hands with soap. Several things were disclosed in the absence of this policy because the boarding school management perceived that it was like being at home when they were inside the boarding school. Thus, the Islamic boarding school community was not required to wear a mask when inside the Islamic boarding schools, except for those who had symptoms and who were undergoing independent isolation. In addition, some learning processes are considered difficult to do when students wear masks, for example, physical education lessons and reciting the Qur'an. One of the respondents also said that it was not required for students to wear masks in the Islamic boarding school considering that the masks belonging to the students were no longer clean. It could actually cause bad things if they continued to put their masks on.

If the students come in, they must take the swab test at Islamic boarding schools, not at home. So we just avoid if they might get infected on the way to Islamic boarding schools. So we decided that swab tests must be taken at the Islamic boarding school if the students want to go to an Islamic boarding school.¹⁴

For example, to be honest, we tell the students to take the masks off. If not, their masks will be dirty. The important thing is that they wear masks when in contact

¹⁴ Interview with the Head of the COVID-19 Task Force in Islamic Boarding School K, Male, 28 September 2021.

*with outsiders. We ordered the teachers who lived outside to wear masks before entering this Islamic boarding school. In addition, no handshakes are allowed including during classes. We give a line to set the distance among students. When parents want to come, they just can see their children at the gate for a limited time. Guardians stay outside the gate while students stay inside. There should not be a distance of approximately 2 meters. However, it is normal for us to put off our masks, and it's not a bad thing.*¹⁵

*But when it comes to reciting the Qur'an, the mask must automatically be removed. I'm the one wearing the mask. Sometimes, it is removed because when reciting the Qur'an, I should have a clear articulation of Arabic letters. The pronunciation must be clear between students and teachers.*¹⁶

Other policies highlighted in this study are related to screening and procedures for returning students to Islamic boarding schools. The policies in each Islamic boarding school are different. Some of them require their students to have an antigen test at their respective homes, while others require an antigen test on the spot when entering the Islamic boarding school areas. In addition, the majority of Islamic boarding schools have a quarantine policy for students who have just arrived at their environments, but others still do not have this policy. Variations in Islamic boarding schools policies were also found in screening procedures. Some Islamic boarding schools immediately screen for COVID-19 if their community has COVID-19 symptoms. Meanwhile, other Islamic boarding schools are waiting to be screened for COVID-19 if students have specific symptoms of COVID-19, such as anosmia. However, other Islamic boarding schools do not screen for COVID-19 symptoms but immediately secure students to self-isolate. The difference in policies in Islamic boarding schools also occurs in the duration of isolation. Some have implemented 14 days of self-isolation, while others apply five days or until they are asymptomatic.

*So right now, we see a lot of people getting sick. Today someone is sick. Then all students are screened. We also have the G-Nose tool. We screen them and then we decide. Now, if you are sick, you don't need to be screened or tested with an antigen test. We are worried if the antigen results are positive.*¹⁷

In terms of treating COVID-19 patients, some Islamic boarding schools comply with the standards of the Ministry of Health. However, other Islamic boarding schools only provide vitamins and medication to relieve COVID-19 symptoms in treating COVID-19 patients. There

15 Islamic Boarding School F Leader Interview, Male, September 25, 2021.

16 FGD with Islamic Boarding School A Teacher, Male, September 17 2021.

17 Interview with the Head of the COVID-19 Task Force in Islamic Boarding School O, Male, September 13, 2021.

are also Islamic boarding schools that tend to choose herbal treatment in preventing COVID-19 as well as treating the patients, such as with Sambiloto (*Andrographis paniculata*), garlic, probiotics, and other herbal ingredients.

*Our area also happens to be close to an Islamic boarding school, so there was an increasing number of cases at that time in July. Because the community has known how to handle it, everyone stayed at home and self-isolated at home when they got infected. They took a lot, of vitamins, medicines, etc., and Alhamdulillah they are cured.*¹⁸

Different regulations can be caused by several things, such as the absence of specific policies issued by the competent authorities as well as policy changes in handling COVID-19 in Islamic boarding schools. In addition, Islamic boarding schools have sufficient capacity to carry out treatment and care for COVID-19 patients, while other Islamic boarding schools have low capacity, so they have been able to provide medical treatment for COVID-19 patients independently.

H. Actions to Stop the Transmission of COVID-19 in Islamic Boarding Schools

COVID-19 Prevention Behavior in Islamic Boarding School Community

The existence of COVID-19 has an impact of urgency to adapt or change behavior to avoid being infected with COVID-19. Preventive behaviors include: 80% of respondents often and always wear masks when leaving the house/Islamic boarding school, while 84% wash their hands with soap or hand sanitizer, and 72.5% eat nutritious food. However, preventive behavior related to culture in Islamic boarding schools still needs to be improved, such as never and rarely borrowing or lending personal equipment with friends 56.6%, shaking hands after congregational prayers with 62.5%, kissing the hands of the Ustadz/Ustadzah with 60.5%, respectively. It is known that the lowest behavior is wearing double masks, drinking herbal drinks to maintain immunity, sunbathing for 10 minutes in the morning, and exercising for at least 30 minutes every day. Regarding the comparison between socio-demographic characteristics, there are significant differences in health behavior between teachers and students, male and female, Islamic boarding schools with combined curricula and modern Islamic boarding schools, respondents from rural and urban areas, Islamic boarding schools located in regencies and cities, types of vocational schools, high schools, or Islamic high schools.

¹⁸ Interview with the Head of COVID-19 Task Force in the Islamic Boarding School N, Male, September 28 2021.

Islamic Boarding School Community COVID-19 Vaccination Status

In eliminating the pandemic, one way of pharmaceutical intervention can be done by vaccinating. Regarding the COVID-19 vaccination status, 70.5% of respondents have been vaccinated against COVID-19. Of respondents who have not been vaccinated, 36% of them are still hesitant and not interested in undergoing COVID-19 vaccinations.

There are some reasons why the respondents are interested in being vaccinated against COVID-19. First, their families did not agree to be vaccinated against COVID-19, as they were unsure of the vaccine's effectiveness and were afraid of side effects. Besides, they were afraid of needles and did not believe in the COVID-19 vaccine. Qualitatively, it was found that parents disapproved of their children being vaccinated against COVID-19, including the lack of knowledge or lack of trust of parents in the COVID-19 vaccination.

Comparative analysis shows significant differences in vaccination status between teachers/committees and students, as well as the type of school (high school, vocational high school, Islamic high school) and the types of Islamic boarding schools. Some Islamic boarding schools have not yet received vaccination programs because the quota for the Islamic boarding school community has not been fulfilled. Nevertheless, the Islamic boarding school leaders have advocated for the local government to allocate the COVID-19 vaccine for them, but they still have not received the COVID-19 vaccine quota.

I. The Impact of the Pandemic on the Public Health of Islamic Boarding Schools

Transmission of COVID-19 in Islamic Boarding Schools

Although the management of the Islamic boarding schools has made various efforts to minimize the transmission of COVID-19, the Islamic boarding school has become one of the clusters of transmission of COVID-19. The study results found that at least 28.3% of the respondents in this study reported that they had been infected with COVID-19. The data shows that the percentage between teachers/administrators and students who have been infected with COVID-19 was not much different, as those infected with COVID-19 were 29.1% of administrators and 28.2% of students. Based on the types of Islamic boarding schools, the modern type of Islamic boarding school has 35.1% of total students with a history of COVID-19 infection, higher than students in an Islamic boarding school with combined curricula with 12.9% .

The high number of cases in Islamic boarding schools does not always describe the actual transmission conditions in this institution, but there is a possibility of an iceberg phenomenon in the transmission of COVID-19 in Islamic boarding schools. Disclosure of COVID-19 cases in Islamic boarding schools is greatly influenced by testing and tracing efforts carried out by Islamic boarding schools in checking the status of COVID-19. The low effort of check-

ing and tracking COVID-19 cases in Islamic boarding schools is one of the inhibiting factors for Islamic boarding schools to break the chain of transmission of COVID-19. This condition can be described by the fact that checking and tracking of COVID-19 cases were low in Islamic boarding schools as if Islamic boarding schools do not have COVID-19 cases or have low COVID-19 cases. The reality is that infections have spread in Islamic boarding schools where these conditions have no significant effect if the virus infects people with a strong immune system, such as teenagers or productive ages. However, these conditions can be very detrimental when undetected infections infect groups at risk such as the elderly, pregnant women, and people with co-morbidities.

The majority of informants stated that the COVID-19 pandemic was a test from Allah SWT so you have to try to deal with it. Most of the informants also feel closer to Allah SWT through various increases in the intensity of worship carried out. On the other hand, this pandemic is like a blessing in disguise, where the Islamic boarding school community feels that their awareness has increased discipline in health behavior among the Islamic boarding school community, especially regarding the prevention of COVID-19, such as washing hands, wearing masks, and exercising. In addition, the pandemic has also made them aware of their activities to be closer to their families because the pandemic has pushed most people to work or study from home.

*The positive side we take is that we always keep clean, be careful when traveling, and keep the body's immune strong. We do lots of exercises and take vitamins, right?.*¹⁹

Mental Health of Islamic Boarding Schools during the COVID-19 Pandemic

The pandemic also has an impact on mental health. In this study, measurements were designed based on respondents' depression using the PHQ-9 instrument. Some of the things related to mental health symptoms that occur most often (almost every day) among the Islamic boarding school community include sleep disorders 17.1%, eating disorders or compulsive overeating 13.3%, lack of confidence or feeling of being a failure or disappointment to themselves or family 13.9%, and difficulty concentrating on something 10.7%. Of the nine questions, 4.7% experienced a bit severe depressive symptom, 18.6% moderate depression, and 39.8% experienced mild depressive symptoms.

The comparative analysis states that students are significantly more likely to experience moderate and severe depression symptoms than teachers/administrators. This also occurs between men and women, where women experience moderate/severe symptoms more

¹⁹ Interview with the Head of the COVID-19 Task Force in Islamic Boarding School C, Male, September 28 2021.

than men. Respondents who came from urban areas had higher moderate/severe depression symptoms than respondents in other groups, and online learning experienced more depression symptoms than those who did offline and hybrid learning. Islamic high school students experience more symptoms than high school and vocational high school students.

The Impact of the Pandemic on Education in Islamic Boarding Schools

When the government announced the first case of COVID-19 in Indonesia in March 2020, Islamic boarding schools as educational institutions that provide education in their environment had to send students back to their homes to prevent the spread of the COVID-19 virus. Most Islamic boarding schools send students back to their homes and organize online learning.

Yes, we started from the beginning, in March 2019, 2020, and in March, our children were sent back to us. After that, we prepare and discuss it here, at the foundation, and how it will be for the next academic year. Are we going online as directed by the government or offline but with specific procedure approved by relevant authorities? Finally, from March to the month, until completing the final semester, apart from being online, we also prepare offline and related infrastructure like software and hardware, just in case we go offline.²⁰

However, some Islamic boarding schools also had their students stay at school sites when the government officially announced the COVID-19 outbreak. They do it for certain reasons, for example, they take steps to isolate their students in the Islamic boarding school environment so that there is no contact with the outside environment, which actually has the potential to spread the virus.

We do not send students home, but parents are not allowed to visit. Secondly, we are restricting the movement of students to go out.²¹

As a result of this pandemic, the majority of Islamic boarding schools have implemented online learning. Islamic boarding schools experience various obstacles when conducting online learning. These barriers can be categorized into technological, financial, and pedagogical barriers. The technological barriers experienced by students in terms of the internet network include unstable internet networks and limited/ inadequate internet balance availability.

20 Interview with Islamic Boarding School J Leader, Male, September 1, 2021.

21 Interview with Islamic Boarding School A Leader, Male, August 31 2021.

The most frequent obstacle is that students do not have an Internet balance or there is no network, or if they have an Internet balance, it is mostly limited for chatting only.²²

Even though the government provides an internet balance, it may not necessarily be used to access certain sites needed to support learning.

Previously, some were given the internet balance for the Ministry of Education and Culture's quota; it was only for certain facilities, not all of them.²³

In addition, some students from rural areas have a poor internet network, sometimes even experiencing power outages. This becomes a significant obstacle in the process of implementing online learning.

Moreover, the students confirm that they live in areas where the internet network is still not good, and the electricity goes out.²⁴

Network problems are a common obstacle students and teachers face in the online learning process. Some students at the Islamic boarding school admit that apart from technological barriers in the network aspect, they experience technological barriers in owning their devices. Students do not have a personal device but have to borrow from their parents or take turns with their siblings, while parents or siblings sometimes use the gadget.

Second most common obstacle is limited cellphones. Second most common obstacle is limited cellphones availability.²⁵

In addition to technical problems in technological barriers, students also experience technological barriers to the effects of using gadgets. Students admit that using cellphones or laptops for online learning breaks their concentration because sometimes students take classes off-camera while playing games or watching.

Besides that, I usually play games or watch videos with my friends. Thus, I tend to miss the learning.²⁶

Apart from students, teachers also have to adapt technology to support online learning. Teachers experience obstacles such as limited ability to use and create variations of online learning media.

22 Teacher FGD in Islamic Boarding School A, Male, September 17, 2021.

23 Teacher FGD in Islamic Boarding School A, Male, September 17, 2021.

24 FGD of Islamic Boarding School Students H, Male, September 13 2021.

25 Teacher FGD in Islamic Boarding School D, Female, September 17 2021.

26 FGD of Islamic Boarding School Students I, Female, September 11, 2021.

Financial issues are also an obstacle experienced by Islamic boarding schools, teachers, and parents of students. When the pandemic occurred, teachers experienced salary cuts of varying amounts. This is due to the delay in receiving tuition fees from students' parents because many are economically affected.

At the time of school it was cut by 20% and during semester breaks, there was a further reduction of 50%.²⁷

Obstacles coming from students guardians in the financial aspect cause delays in paying tuition fees to Islamic boarding schools. Even parents are reluctant to pay tuition because they feel that the payment is not comparable to online learning. However, the majority of parents are late in paying tuition fees due to economic problems such as being laid off, losing their job as women workers who cannot return to Saudi Arabia, or not getting a project as construction workers.

Because some think that when they go online it's considered like they don't go to school, so when they are asked about their obligation to pay tuition fees. They have so many arguments that they are reluctant to pay that.²⁸

My father used to work as an entrepreneur. Mother is a migrant worker who was going to Arabia for a job. Mom is home but when she was about to leave again, there was a pandemic so she could not go again.²⁹

The obstacles in the pedagogical aspect are generally experienced by students and teachers in all Islamic boarding schools. The pedagogical barriers are in the form of difficulties in understanding subjects, especially mathematics, *Faraid* (calculation of inheritance), Arabic, and English, which affect the decline in grades. Students also revealed that the effectiveness of online learning is far from success so some students need additional learning through tutoring outside of school.

So, the limitation of these online classes is that I cannot understand all lessons like math or English.³⁰

Some Islamic boarding schools experienced some difficulties explaining some subjects like Arabic, Faraid, and others during the online meeting.³¹

27 FGD with Islamic Boarding School Teacher F, Male, September 22 2021.

28 Interview with the Principal of Islamic Boarding School B, Male, 3 September 2021.

29 Student FGD in Islamic Boarding School C, Male, September 5 2021.

30 FGD with Student C, Male, September 5, 2021.

31 Interview with the Principal of Islamic Boarding School, Male, September 3 2021.

And indeed, on the exam, the students' scores declined to very low points even though the exam was deliberately made easier, and the difficulty level was lowered, Even through that, they still decline. We have given hints on things that will come out at the exam, but it is not enough without face-to-face meetings.³²

My friends who studied online told me that they took a lot of additional tutoring because They feel that online learning is ineffective.³³

The teacher also stated that there was a significant decrease in students' interest in learning during online learning. Both students and teachers consider that online learning makes students lack interaction between teachers and students as well as students and peers, which causes mood swings. Another problem is that the teacher considers that on-line learning is not in accordance with the essence of Islamic boarding schools that require a transfer of morality, not only a transfer of knowledge.

Students' learning interest drops.³⁴

Online and offline communication is very different, especially the interaction with the teacher. For example, the teacher just teaches us in online learning, but the connection is very different.³⁵

We have tried online lessons. However, it is very ineffective because Islamic boarding school learning is not only about transferring knowledge but also about transferring values. Morals must also be transferred, right, so we think that on-line learning is not effective.³⁶

If not addressed for a long time, this pedagogical barrier can lead to learning loss. Learning loss is a condition of loss of knowledge and skills, either in general or specifically, or a decline in the academic process due to certain factors (Muhtaron, 2021). Learning loss Instills fear of a negative impact on the decline in the quality of Indonesian human resources so that there is no readiness to face the challenges of an increasingly complex future.

With various obstacles from the impact of the COVID-19 pandemic, the majority of Islamic boarding schools decided to start offline learning. Some of the Islamic boarding schools in this study restarted offline learning in July 2020, which was also supported by the existence of a Joint Decree of 4 ministers, including the Minister of Education and Culture, the Minister of Religious Affairs, the Minister of Health, and the Minister of Home Affairs. The implemen-

32 Teacher FGD in Islamic Boarding School D, Female, 17 September 2021.

33 FGD of Islamic Boarding School J, Female, September 4, 2021.

34 Interview with the Principal of Islamic Boarding School C, Female, September 4, 2021.

35 FGD of Islamic Boarding School J, Female, September 4 2021.

36 Teacher FGD in Islamic Boarding School I, Female, 19 August 2021.

tation of the 4-ministerial decree starts on 15 July-7 August 2020, which is based on a zoning system. Schools or Islamic boarding schools in the green zone area can conduct offline/face-to-face learning with conditions (Ministry of Education and Culture RI, 2020). In this case, the resilience of Islamic boarding schools is viewed from the readiness and ability of Islamic boarding schools to organize offline learning after the issuance of the four ministerial decrees. Based on the results of the study, one Islamic boarding school named Islamic boarding school M has not been able to hold offline learning when data collection is done. This happens because of a geographical reason as it is located in Jakarta, which is the epicenter of the COVID-19 pandemic in Indonesia.

Several factors affect the resilience of Islamic boarding school education, including leadership, networking, management, and infrastructure. In the aspect of leadership, Islamic boarding school leaders show characteristics that support the resilience of Islamic boarding schools; for example, they are strategic, courageous, independent, and collaborative. First, the strategic character is shown through the steps taken in response to the pandemic, for example, forming a special IT (Information and Technology) team prepared to support online learning and forming an expert team consisting of doctors for offline school preparation.

After the children came home, we held a fairly long meeting to establish a new organization, namely a team of Experts. This Expert Team consists of DQ doctors working in clinics and acting as consultants. Then, we also form a boarding school task force under the supervision of a director.³⁷

Second, the courageous characteristic, can be seen in the leaders' courage to take steps to open an offline school immediately after the 4 Ministerial Decree has been published. Even Islamic boarding school O chose not to repatriate students at the beginning of the pandemic and continued to do offline learning. When there was a COVID-19 case at Islamic boarding school O, the leader dared to take risks to handle the case completely, from the tracing process to the isolation of sick students. The leader believes that Islamic boarding school education is not effective if it is done online, so offline schools by implementing various protocols are a solution for surviving its education.

So in our philosophy, when the institution goes offline, and the foundation allows it, we take that step and make guidance. Moreover, the bureaucracy allowed it. Alhamdulillah, our guide, is appreciated.³⁸

Third, independent characteristics can be seen in the ability of Islamic boarding school leaders to provide independent funding from the business they run. For example, Islamic

37 Interview with Leader of Islamic Boarding School M, Male, September 23, 2021.

38 Interview with Leader of Islamic Boarding School J, Male, September 1, 2021

boarding school L has a source of funding from managing coffee plantations for export. In addition, Islamic boarding school E has a Hajj and Umrah Guidance Group (KBH), whose savings funds during the pandemic were used to support the economic difficulties of the Islamic boarding school.

*We also have Hajj and Umrah Guidance Groups. Yes, Alhamdulillah, I have savings, but the savings are running low. We also are about to lay off some employees too, ouch. Hopefully, this outbreak will pass soon.*³⁹

Fourth, collaborative characteristics are closely related to the networking of Islamic boarding schools with other parties in participating in online learning training. In addition, the alumni network is optimized to raise funds as donors for the sustainability of Islamic boarding schools during the pandemic.

*For the workshop program, some activities were indeed organized by the Jakarta Education Department because it was still an institution owned by the advisors from the DKI Jakarta Muhammadiyah Branch Office. Thank God, although it was very intense, it is really easy due to the online process. So usually during the training, the teachers are invited to online training, even if it is in Jakarta. The regional education department holds training activities. Previously, the training was regarding learning methods, learning media development methods, especially training on media setting.*⁴⁰

*Maybe one of them is to process maintenance costs and so on. It's big. Therefore, We managed by asking the donors to buy a calendar from us. Then some donors are alumni's personal initiatives.*⁴¹

In addition to networking with affiliated organizations and alumni, Islamic boarding schools also collaborate with local and central governments. Relations with local governments can be seen in efforts to get permission for offline learning, and relations with the central government can be seen in online learning training organized by the Ministry of Religious Affairs and in School Operational Fund (BOS) funds which are used to support the sustainability of Islamic boarding schools that have been affected by the economy during the pandemic.

*We got training related to online teaching and learning from the Ministry of Religious Affairs. We are under the supervision of the Ministry of Religious Affairs.*⁴²

39 Interview with Leader of Islamic Boarding School DAMG, Male, August 28, 2021.

40 FGD of Teacher at Islamic Boarding School F, Male, September 22, 2021.

41 Interview with Leader of Islamic Boarding School A, Male, August 31, 2021.

42 Interview with Leader of Islamic Boarding School G, Male, September 26, 2021.

*We also get some funds from the government, usually from the BOF. Alhamdulillah, there is BOF From the government. We didn't ask for the BOF. You get all of the BOF, and some funds are used to pay the internet balance for the teachers. One of the budgets was from the BOF.*⁴³

In the management aspect of Islamic boarding schools, their resilience is seen in the selection of leaders and staff based on the principle of meritocracy. Most Islamic boarding schools choose leaders based on their abilities and history in the world of education, educational background, as well as their status as Islamic boarding school alumni. However, Islamic boarding schools are still whose leaders are determined based on heredity.

*I was mandated as an administrator, to be precise, as chairman since late 2018. I have been in K since 2008, starting as a teacher and boarding school supervisors. I have experienced all educational activities in K. For education background, I have a bachelor's degree from Ma'had Aly An-Nuaimy Sharia College; located in Jakarta, Kebayoran Lama. My master's education is in Education Management at Ibnu Khaldun University.*⁴⁴

*Yes, that's right, my parents used to be the head of the Islamic boarding school.*⁴⁵

The resilience of education in facilities and infrastructures is closely related to health resilience. Education and health cannot be separated because the latter supports the resilience of education (offline learning). Islamic boarding schools must prepare for health resilience, considering that Islamic boarding schools can become clusters for the spread of the COVID-19 virus. Therefore, the resilience of education in the field of infrastructure is an integrated part of the health resilience of Islamic boarding schools during the COVID-19 pandemic.

J. Determinants of Islamic Boarding School Health and Education during the Pandemic

The chart below shows the factors determining the resilience of Islamic boarding schools' health and education during the pandemic. Based on this research, knowledge, attitudes, and perceptions of the leaders and community of Islamic boarding schools significantly impact health behavior. In addition, it is known that there are significant differences in knowledge between teachers and students, male and female, types of Islamic boarding schools with combined curricula and modern Islamic boarding schools, mass organization-affiliated Islamic boarding schools, and type of school (High School vs. Islamic High School vs. Vocational High School). Nevertheless, in general, the Islamic boarding school community already has

43 Interview with Leader of Islamic Boarding School L, Male, September 14, 2021.

44 Interview with Leader of Islamic Boarding School K, Male, October 4, 2021.

45 Interview with Leader of Islamic Boarding School G, Male, September 26, 2021

good basic knowledge regarding COVID-19. Regarding the attitude of the Islamic boarding school community, the majority of respondents agreed with the efforts to deal with COVID-19 in their Islamic boarding schools.

In terms of perception, half of the respondents still think that they are not susceptible to COVID-19. However, the majority of respondents know that COVID-19 is a dangerous disease and can cause death. The majority of respondents also agreed and implemented various health protocols to prevent the spread of COVID-19. This study also looks at the perception of the Islamic boarding school community, which generally is quite good with COVID-19 vaccination efforts.

In addition to knowledge, attitudes, and perceptions, four other factors are determinants of health and education resilience in Islamic boarding schools. These factors include leaders, networks, resources, and Islamic boarding school management. First, in the leadership factor, there are 5 characteristics that appear in the leadership of Islamic boarding schools that support the resilience of Islamic boarding schools' health and education during the pandemic, including strategic, collaborative, open, courageous, and independent characters. Strategic characteristics can be seen in the responsiveness and adaptive attitude shown by the leaders when a pandemic occurs, for example, building a special IT team to prepare for online learning and forming an expert team consisting of medical personnel to prepare for offline learning. Collaborative characteristics can be seen in the efforts of Islamic boarding schools in collaborating with various parties to deal with COVID-19 cases in Islamic boarding schools, for example, with local governments, health centers, and hospitals. The open characteristic can be seen in the transparency of the Islamic boarding school toward outside parties, related to the COVID-19 case of Islamic boarding schools. The leadership shows courageous characteristics by opening Islamic boarding schools even though it is a high risk, based on the policy on offline learning, which was carried out immediately after the issuance of the 4 Ministerial Decree. Finally, the independent characteristics can be seen in the ability of Islamic boarding schools to provide funding, which comes from the business entities they run, whose profits are used as a source of funding for Islamic boarding schools during economic difficulties during the COVID-19 pandemic.

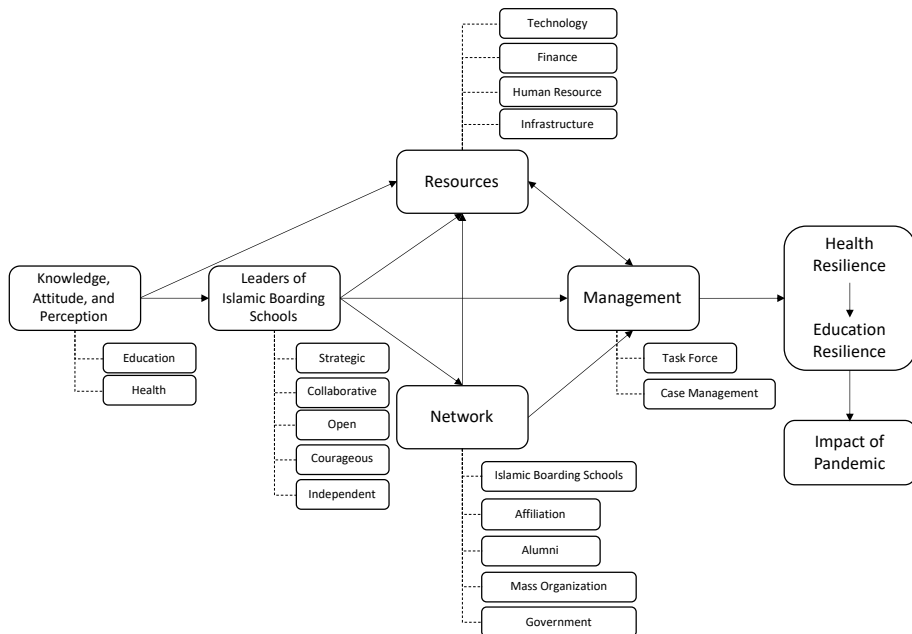


Figure 1. Factors Affecting the Health and Education Resilience of Islamic Boarding Schools during the COVID-19 Pandemic

Second, the networking factor is closely related to the leaders' collaborative character. Islamic boarding schools networked with many parties related to handling the pandemic. The third is the factor of resources in the fields of health and education. In the health sector, the necessary infrastructure consists of resources in implementing the COVID-19 health protocol, communication media resources, and screening and tracing resources. The Islamic boarding school has provided masks and adequate hand washing facilities or hand sanitizers. Some Islamic boarding schools have communication media resources to deliver information related to COVID-19 in their Islamic boarding school environment. In the aspect of screening and tracing resources, the majority of Islamic boarding schools recommend an antigen swab test or PCR test to detect the possibility of a boarding school community infected with COVID-19. Islamic boarding schools facilitate the antigen swab test through collaboration with Islamic boarding school clinics, local health centers, and Kimia Farma. In addition, some Islamic boarding schools have basic health facilities, which can support efforts to prevent the spread of COVID-19 in the Islamic boarding school environment.

In addition to resources in the health sector, there are educational resources consisting of technology, finance, and human resources. Although there are obstacles in the field of technology and finance, Islamic boarding schools have shown their resilience through various efforts, such as increasing the teachers' capacity to use technology to support online learning, installing wifi in the school environment, providing laptops for students who do not have fa-

cilities for online learning at home, and distributing internet balance from the government. In terms of finances, Islamic boarding schools have a high tolerance for late payment of tuition fees from parents of students. In fact, Islamic boarding schools connect students and parents with charitable institutions, such as BAZNAS. Thus, they can obtain a scholarship. In terms of human resources, Islamic boarding schools seek to increase the capacity of their teachers through various pieces of training held internally and externally in collaboration with other parties. In addition, in some Islamic boarding schools, the attitude of helping teachers is to be technology literate to be able to organize online learning as an alternative to learning during the pandemic.

The fourth factor is the management of the Islamic boarding school. In the health sector, the majority of Islamic boarding schools have a task force and operational standards in dealing with COVID-19 cases that occur in Islamic boarding schools, although their performance and professionalism are highly dependent on the educational background of officers. In the field of education, Islamic boarding school leaders who are selected based on ability (not just descent) are more able to take a professional attitude and openness because the leader has a social responsibility for the leadership mandate entrusted to him.

These determinant factors are an inseparable unit in building Islamic boarding schools' health and education resilience during the COVID-19 pandemic. Thus, the resilience of Islamic boarding schools from these factors has an impact on Islamic boarding schools; for example, in the health sector, the Islamic boarding school becomes more concerned with health issues that have often been ignored. In the field of education, Islamic boarding schools have again demonstrated their ability to adapt to the changing times in order to survive during a pandemic.

K. The Role of *Nyai* and Women Leaders in Islamic Boarding Schools during the COVID-19 Pandemic

Knowledge and Attitude of *Nyai* and Women Leaders About Health

Knowledge of leaders, including female leaders, about COVID-19 affects health resilience during the pandemic because the role of female leaders contributes greatly in maintaining, supervising, and fostering female students in implementing health protocols. This research found that most female leaders understand well what COVID-19 is and how it is transmitted.

*I know that COVID-19 can be transmitted through droplets that come out of our mouths or enter the cavity, etc. I think that we have to wear masks. Protection is also from hands, so you have to wash your hands often and keep social distancing.*⁴⁶

⁴⁶ Interview with the Head of the Female Students at the Islamic Boarding School B, Female, 9 September 2021.

At the level of knowledge about the meaning of COVID-19 and the process of its transmission, there is no difference in understanding between female leaders in Islamic boarding schools with strong and weak economic backgrounds or Islamic boarding schools in villages or cities. The female leaders of the 15 Islamic boarding schools in this study realized the importance of avoiding the transmission of COVID-19, and this knowledge of COVID-19 became the basis for them in carrying out their roles and duties in the Islamic boarding school.

In addition, the attitude of female leaders in Islamic boarding schools personally in implementing daily health protocols is relatively good in general. This is indicated by the acceptance of government recommendations for vaccines and compliance with the implementation of the 5M program, wearing masks, washing hands, social distancing, staying away from crowds, and reducing mobility.

Although some of them view COVID-19 as the result of a conspiracy for certain groups' political and economic interests, they are following the government's advice to get vaccinated. They generally admit that vaccines need to be taken as a joint effort for herd immunity. However, when this research was conducted, it was still found that there were female leaders who admitted that they were only injected with the vaccine once.

Education and Progressive Attitudes of Women Leaders in the Health Sector

This research finds that the majority of female leaders in Islamic boarding schools are university graduates. Of the 9 *Nyai* interviewed, only two had non-graduate backgrounds. This research also found that most of the female leaders in Islamic boarding schools were not scholars with backgrounds in religious studies but graduates of regular studies, such as Public Health, Communication, Education Management, Social Sciences, and others. This reality also applies to the wives of the *Kiais* in the Islamic boarding schools studied. This phenomenon is very different from the reality of *Nyai* and female leaders in Islamic boarding schools in the past who had to have very strong religious knowledge, which in general were graduates of Salaf Islamic boarding schools.

Table 2. Last Education Level and Position of *Nyai* and Women Leaders in Islamic Boarding Schools that are Targeted for Research

No	Name of Islamic Boarding School	Position	Last Education Background	Activity
1	M	Female Student Advisor	S1-Islamic Education and S1 Arabic	Head of the East Jakarta Residency
2	C	Principal	S2/Master in Education Management	Muslim administrator

No	Name of Islamic Boarding School	Position	Last Education Background	Activity
3	E	Female Student Advisor	S1- Social Science at IAIN Bandung	
4	O	Female Student Trustees/Managers	Diploma of Counseling	Head of Lajnah Ummahat
5	B	The Head of the Female Student Council	Master of Education Management	Not active
6	J	Head of Education	Masters-Learning Technology	Not active
7	L	Head of Resources	Master of Science Studies of the Qur'an	Persistence Manager
8	J	Human Power	Bachelor of Medical Education	Not active
9	E	Task Force Leader	Bachelor of Medical Education	Not active
10	A	Task Force Leader	High school	Not active
11	E	Head of the Female Student Trustees	Master Decree	Not active

Source: processed from interview data, 2021

Higher education background causes women to have critical thinking, which allows them to play a bigger role in Islamic boarding schools because they have knowledge authority. However, various interviews found that it was not easy for women to occupy important positions in Islamic boarding schools, especially in Islamic boarding schools with a professional institutional model, not ownership. Women need to prove they can carry out the various tasks well, before the trust to lead is given. Without evidence of competence and good performance, women cannot occupy high positions in Islamic boarding schools with a professional model that regulates strategic positions that men have mostly occupied.

L. Agencies and Power Sharing of *Kiais* and *Nyai* and Female Leaders

Agency is often defined simply as the capacity to act or interpreted as “free will” or the making of choices, namely free to act and free to make choices (Dunn and Powelilliams, 2007: 980). This capacity to act can only be understood when associated with specific social situations related to space and time, such as countries, social institutions, groups, cultures, religious norms, and others (Charrad, 2010: 517). Meanwhile, the agency also means the ability of social agents to get out of various oppressive structures (Berger & Luckman, 1966). Some feminists understand agency in the rational choice of autonomous women, which demands freedom to pave the way for women’s empowerment (e.g., Mahmood, 2001). Liberation is meant here, namely the liberation of individuals from myths, traditions, irrational authority

inherited from the past in the form of “culture”, “religion”, and “tradition,” which are institutionalized in various social structures that subordinate and marginalize women.

The structure of Islamic boarding schools, both Islamic boarding schools with family management and professional management, is generally male-dominated. However, recently the involvement of women in Islamic boarding schools has increased. Women’s positions and responsibilities are expanding, not only as assistants to *Kiai* or Islamic boarding school leaders but also as being involved in key decision-makers. Thus, the role of women is also increasingly meaningful in the world of Islamic boarding schools.

This research found *Nyai* and female leaders who occupy important positions in Islamic boarding schools, such as the Head of the International Relations Bureau, Head of Education, Lecturers, Head of Human Resources, Supervisors/Managers/Headers of Female Students Heads, School Principals for Female Students, and School Teachers/ Islamic boarding school teachers, and others. This high structural position is not simply a gift from the *Kiais* or foundation management but is obtained by women through hard work. This applies to Islamic boarding schools with professional institutional models and to Islamic boarding schools with ownership models. The structural change of Islamic boarding schools from traditional to modern demands also changes institutions toward professional management, which places a person in a position according to his capacity and profession.

This reality raises the awareness of women to strengthen their agency through higher education. They can work together with all parties, both external and internal based on their capacity, not because of lineage such as children, wives, mothers, or *Kiai*’s younger siblings. Of the 9 Islamic boarding schools with ownership models studied, there are 2 *Nyai* who have earned a doctorate, 3 masters, 2 bachelors (S1), and 3 students who graduated from Islamic boarding schools (Salaf/Muallimat). Meanwhile, from Islamic boarding schools with professional, institutional models, the latest education of female leaders interviewed in this study, namely 2 Doctors, 3 Masters, 2 Bachelors (S1), one person who graduated from D3, and 1 person is still in high school.

Various interviews found that female leaders with higher education backgrounds have more bargaining power in Islamic boarding schools policies than those who do not. This bargaining power capacity is supported by initiative, creativity/initiative, and the courage of *Nyai* and female leaders to negotiate their ideas for the advancement of Islamic boarding schools. The following is the narrative of a *Nyai*, who recounts a experience in negotiating his ideas with the *Kiais* regarding changes in the extracurricular policies of students, which were originally gender-biased to become more gender-responsive through a cultural approach.

I do not see to policy implementation but I often input for policy making. We cook for male students all this time. We give access to the catering room. Who knows there will be an international chef, right? I propose that slowly and still

*need supervision from a female cleric. For example, female archery does not yet exist when it comes to sports. I advise girls too, but the problem is that there is no archery teacher for female students.*⁴⁷

Efforts to influence policy were also made by one of the school principals who shared his experience when negotiating his ideas with *Kiai* regarding the use of mobile phones for learning for students during the pandemic, which has been strictly prohibited. At that time, the *Kiai* instructed to use the computer facilities belonging to the Islamic boarding schools, but he argued that the existing computers could not meet the needs of all students. Finally, the *Kiai* agreed to the terms of the restrictions.

During the pandemic, *Nyai* and female leaders who have professions as health workers have even stronger power because *Kiai* often has a dialogue about health issues with *Nyai* and Islamic boarding schools leaders who are considered competent in their fields. One of the informants with the status of a *Nyai* explained her experience during a pandemic. The *Kiai* often discussed health promotion with her because she was a Bachelor of Public Health.

The head of the task force at one of Islamic boarding school, who works as a female doctor, told of her efforts to negotiate strategies for handling COVID-19 and the head of the foundation has always responded positively to her ideas.

*...Even though I'm a doctor but I can't confirm whether it is a Covid case or not. I can't be sure. If I don't have antigen or PCR, I can't tell if it's COVID or not, because this virus has 1000 faces. So it is difficult, especially with the density of the children themselves. One day was too late to separate a student with COVID-19 because it can infect 3 to 5 people. Thus, testing is very important. So finally the foundation says that it was okay. No matter how much it costs, please use it.*⁴⁸

The demand for the development of women's agency occurs not only in Islamic boarding schools with professional institutional forms but also in Islamic boarding schools with family institutional forms. For example, a *Nyai* from one of the Islamic boarding schools got the position of Head of International Relations not only because she was the wife of a *Kiai*, but also because she had a bachelor's degree in English and a master's degree in Communication Studies at Muhammadiyah University. Meanwhile, *Kiai's* younger sister became the Head of Islamic high school at Islamic boarding schools because it matched her Master of Education Management background.

Bargaining position of *Nyai* and female leaders was successful because the openness of the *Kiai* supported it to accept input from female leaders. Without the openness of the *Kiai*,

47 Interview with the Head of the International Relations Bureau of Islamic Boarding School H, Female, August 30, 2021.

48 Interview with the Head of the Task Force for Pesantren J, Female, September 1, 2021.

Nyai and other female leaders would have had difficulty taking part in the progress and resilience of Islamic boarding schools during the pandemic. The role of *Nyai* and school leaders are not only in the technical field but also strategically, according to their positions.

M. Role of *Nyai* and Female Leaders in Education

The COVID-19 pandemic situation has disrupted teaching and learning in various educational institutions. Since the onset of COVID-19 in early March 2020, many Islamic boarding schools have directly sent their students back to their homes and started online learning. This condition has led many female leaders who are also teachers in formal schools and Islamic boarding schools to learn through various media technologies. They are encouraged to participate in various training related to the digitalization of learning, which is held by Islamic boarding schools internally and externally, such as the Ministry of Religious Affairs or other institutions. Through increasing the capacity of digitization, they are expected to be able to carry out their duties. As a result, students' competence can be achieved as expected.

In fact, most of the *Nyai* and female leaders who are also teachers think that it is difficult to achieve student competence through online learning due to various obstacles, such as network constraints, quotas, and to ensure that students participate in learning. In addition, some teachers are still technology stuttering so the learning process is not optimal.

*Yes, we pay attention, but we cannot really monitor our students' attention. We do not know.*⁴⁹

When the Islamic boarding school had started offline classes, and the students returned to study at the school buildings, some female leaders still complained about the difficulty of achieving learning competence even though learning had begun offline or blended methods. The reasons for this are that learning hours are still limited. Besides, the quarantine policy is applied when students arrive or when there are infected students--all students in one hallway or one dormitory must be quarantined.

During the pandemic, the role of *Nyai* and Islamic boarding school leaders in the field of education has been reduced because education is the responsibility of their respective parents when students are sent home. Educational values oriented to character building such as discipline, *istiqamah*/consistency, cooperation, independence, tolerance towards friends, obedience, and others cannot be taught.

Nyai and female leaders argue that the pandemic has caused learning loss, especially in the field of subjects and educational values, which are the core of Islamic boarding schools because, during the pandemic, only general subjects are prioritized. On the other hand, parents cannot fully carry out character building based on Islamic values at home because ed-

49 Interview, Head of Female Students of Pesantren B, Female, 09 September 2021.

education at home is not as systematic as education in Islamic boarding schools and the busy activities of parents in managing their children's learning.

We always monitor them when they are in this boarding school because we focus on character building. So we can monitor their transformation from bad to good kids. Here, all activities start in the early morning. Before dawn, we have Tahajjud prayer. Besides, we also do sunnah fasting on Monday and Thursday, and the students learn to be independent without their parents' help. Even parents complain they are better when they are in boarding schools. In fact, many complain that their children don't do prayer because they are playing on their mobile phones. It's hard for them to tell the difference between using a mobile phone to study or to do something else.⁵⁰

Role of Nyai and Female Leaders in Health

The Role of Mothering: Domestic Work Inherent in Women

This study found some roles that *Nyai* plays in the health sector of students, including mothering, socializing about health, and minimizing hoaxes. Mothering issues related to health are the responsibility of the *Nyai*, including maintaining the stamina and immunity of students by regulating and supervising the food menu, environmental cleanliness, clothing, and others.

Being the head of the kitchen, she is a nutritionist at the State University of Jakarta. She is the one who manages all the students' food menus, including to increase immunity during this pandemic. I was involved in that sector, for example, I ordered to reduce fried food to anticipate children from coughing, or to remove it from the menu. My involvement is non-structural. for example, I forbid fried foods during small meetings or regular meetings. Moreover, the teachers are old men. The menu for students and teachers is now mostly boiled or steamed food, and it is now the priority. Now I also minimize spicy food. We used to buy 10-30 kg of chili. Now we decrease the need for chili.⁵¹

The experience of the *Nyai* shows that she has multiple roles. Structurally, the *Nyai* serves as Head of the International Relations Bureau but culturally remains involved in domestic work because of the stereotype that has been attached to her as a woman even there is a professional nutritionist.

50 Interview with a *Nyai* at Pesantren F, Female, 21st August 2021.

51 Interview with the Head of the International Relations Bureau of Islamic Boarding School H, Female, August 30, 2021.

To strengthen knowledge related to healthy food menus, several female leaders, such as administrators or supervisors of dormitories at various Islamic boarding schools, participated in training related to affordable and nutritious food preparations to increase students' immunity. This immunity is important during the COVID-19 period as an effort to defend students against viruses that can spread quickly in the Islamic boarding school environment.

Other mothering roles include supervising the health of students physically and psychologically, supervising the implementation of health care programs, coordinating the care of sick students, listening to students' complaints, being a mediator connecting students with their parents, giving sanctions to students who violate health protocols, and so on. The burden and responsibility of female leaders in the aspect of mothering increased during the pandemic due to the demands for the implementation of stricter health protocols. This heavy burden causes the head of the female student advisors to work day and night for 24 hours.

Even though we have a rule agreement that at 9 o'clock students are prohibited to go anywhere even to female teachers except for urgent matter, they still knock the door. I sometimes find someone faints, someone gets sick or something.⁵²

Strengthening Role in Health Promotion

Another role of female leaders in the health sector is to carry out health promotion with various activities oriented to strengthening knowledge and growing awareness of the importance of maintaining health during a pandemic. Health promotion is intended, namely, a series of actions aimed at maintaining health both individually and in groups. This health promotion involves 3 actions: Healthy lifestyle education for disease, management, and disease treatment.

Several female leaders and other units promote health through webinars on vaccines because many parents still forbid their children to be vaccinated. The invited resource persons were varied, such as religious teachers, doctors, and alumni. The targets of the webinar are not only students but also parents.

Sometimes parents don't agree with our recommendation but their children want it. They always say that we own our bodies. We also educate children on the benefits of vaccines to deal with this virus. We will not only vaccinate but also give them the knowledge, the pros and cons and debate, and the opinions of the ulema. We inform it before vaccination even via zoom, we conveyed the webinar to parents, and we gave the link to parents to join the webinar.⁵³

⁵² Interview with the Head of Female Student Guidance at the Islamic Boarding School M, Female, September 30, 2021.

⁵³ Interview with the Head of the Board of Directors of the O, N, Female Islamic Boarding School, September 14 2021.

Health promotion is also carried out through the use of herbs for prevention and treatment which several Islamic boarding schools have done. The obligation to consume herbs is applied not only to male and female students exposed to COVID-19 but also to healthy male and female students. One Islamic boarding school requires its students to drink herbs to maintain their immunity, but in general, they refuse to consume them. As a solution, several Ustaz (male teachers) and Ustazah (female teachers) in charge as dormitory supervisors carry out various strategies to motivate them to consume herbal medicines. One of them is that students will have no access to communicate with parents if they do not take. This is quite effective because the students are forced to take herbal medicine from the Islamic boarding schools.

Besides, female leaders are involved in other health promotion policies such as the implementation process by utilizing health facilities and infrastructure to prevent the transmission of COVID-19. This process encompasses student obedience in washing hands, using hand sanitizers, checking body temperature, and others. Some Islamic boarding schools have even established a lockdown policy that requires their Ustadz (male teachers) and Ustazah (female teachers) to stay at the Islamic boarding schools to avoid contact with outsiders. In addition, some Islamic boarding schools have temporarily suspended some of their employees to maintain the health of their students or make rules for segregating their employees into Ring 1, Ring 2, and Ring 3. Ring 3 consists of gardeners and cleaners who are completely out of touch with students.

Countering COVID-19 as a Conspiracy Issue

Female leaders also play a role in minimizing the students' belief that COVID-19 is a conspiracy for the political and economic interests of the West. The conspiracy theory is still quite widely believed by students, especially male students.

Yes, Americans often test military bombs like that, so this may be what they did.⁵⁴

*Well then, maybe I slightly agree with that theory because I've also read the book *New World Order* if I'm not mistaken *Novus Ordo Seclorum*. If I'm not mistaken, it was said that, for example, from ancient times, the global elites had made plans for human depopulation, as written in *Stonehenge*. If I'm not mistaken, there are 7 main points for the progress of mankind in the future, but one of them must be the depopulation of mankind. Well, that's the way, he said, for example, you want to quickly depopulate humans with biological weapons. Well, this corona is from a virus like that. So yeah, it could just be if true.⁵⁵*

54 Student FGD in Islamic Boarding School N, Male, September 26, 2021.

55 Student FGD of Islamic Boarding School J, Male, September 4, 2021.

Some of the strategies are adopted by *Nyais* and female leaders in Islamic boarding schools. Firstly, the use of mobile phones can only be used during formal learning and after the learning process is over. Thus, students do not have time to surf or browse other information. Second, they set a rule that students can only listen to and follow information officially reported by the Islamic boarding schools. Third, they advise students using religious narratives that COVID-19 is a disaster or a test from God because humans have done various kinds of damage in the world, and this kind of epidemic has existed since the time of the Prophet.

In general, *Nyai* and female leaders also do not believe that COVID-19 was made in America or other Western countries because American and European countries were first hit by the COVID-19 outbreak, and their countries had collapsed. Logically, there is no way they will destroy the economy and the lives of their people.

So far, I haven't thought that far because it's worldwide, if it's made, then who is the actor behind this? While the superpowers have been affected; America has suffered many victims. If there was an actor behind it, America should not have suffered. However, they have actually suffered a lot. I didn't think that way because then we wouldn't forget how the process was built. I'm more certain that this is a test. As for the words from Q.S Ar-Rum, how does Allah remind us to return to Allah because we have gone too far from Allah. We have forgotten too much about Allah as if being reminded "you go home quickly because Allah is waiting".⁵⁶

This view is voiced and disseminated by *Nyais* and female leaders to all students. However, other *Nyais* are fighting the COVID-19 issue as a conspiracy by advising students so that they are not influenced by misleading issues and gossip.

For example, 'well, let's not talk from political perspectives like that. We are grateful enough. Bismillah, I hope this pandemic ends soon'.⁵⁷

Fourth, encourage students to actively participate in more positive activities at the Islamic boarding schools. The female leader at one Islamic boarding school encouraged female students to spend their spare time playing traditional games because the pandemic prevented them from exercising due to the lockdown policy that closed their access to sports facilities outside the Islamic boarding school complex. *Nyai* and female leaders at the Islamic boarding schools try to create various activities to kill the boredom of the students. For example, students who are self-isolating are sent novels and literary books that were originally prohibited.

56 Interview with the Head of Islamic Boarding School's Human Resources Division, Female, 21 September 2021.

57 Interview with the Head of the Board of Girls of Islamic Boarding School A, August 31, 2021.

Fifth, they remind students that COVID-19 is a test from Allah, and an epidemic also occurred during the time of the Prophet. It is one of the main purposes of studying at Islamic boarding schools to understand this case as well. They encourage students to be patient and increase spirituality through increasing remembrance of Allah, *Shalawat Tibbil Qulub*, *Shalawat li khomsatun*, the Quranic recitations, the prayer of *Qunut nazilah*, and others. These practices are done to avoid disease and increase immunity in terms of religiosity.

The efforts of female leaders in Islamic boarding schools to fight belief in conspiracy issues are very important because, based on various data, the belief that COVID-19 is a conspiracy harms students' mental/psychic health and neglects health protocols. However, this research also finds that some female leaders still believe in conspiracy issues, but they are very few.

*In my opinion, some people take advantage. It may be the capitalist.*⁵⁸

However, when interviewed, most of the students stated that information about the conspiracy issue was obtained from social media and websites, not from teachers, *Nyai*, and female leaders.

N. The Role of *Nyais* in Building Networks and Strengthening the Resilience of Islamic Boarding Schools

Nyai and female leaders who work in the health sector and activists in social organizations outside the Islamic boarding schools have a big role in building networks for boarding school resilience. The head of the task force at one Islamic boarding school, who works as a doctor, for example, built a network with Andalas University for PCR to minimize expenses for the Islamic boarding schools because at that time the cost of PCR was very expensive.

Nyai also plays a role in building a network with alumni for educational activities to increase students' knowledge about healthy living behavior during the COVID-19 period. They carry out health promotion through webinar activities by inviting alumni studying abroad as resource persons. In addition, *Nyai* and female leaders who are active in Islamic community organizations play a significant role in health promotion to neutralize the issue of conspiracy and vaccine rejection among students' parents and in the communities where they serve. For example, the involvement of a female student's coach who is an activist in a community organization made her keep abreast of information developments, including Fatwas (the decided law based on Islamic references) on vaccines. Thus, she can provide correct information to students, parents, and communities, because Islamic law information about whether vaccines were lawful was still confusing.

58 Interview with the Head of the Board of Girls of Islamic Boarding School A, Female, August 31, 2021.

O. The Roles of *Nyai* and Female Leaders for Islamic School Resilience

In fact, in general, there are no specific policies and strategies carried out by *Nyai* and Female leaders that affect the resilience of the Islamic boarding schools because they are part of the Islamic boarding school “employees”. They can influence the main decision, which lies with the *Kiais* or the head of the foundation. However, their role both structurally and culturally in defending Islamic boarding schools from COVID-19 also contributed to the resilience of Islamic boarding schools in the fields of health and education. Several factors encourage the contribution of *Nyai* and female leaders in supporting the resilience of Islamic boarding schools, namely:

1. Higher education background is one factor that encourages *Nyai* and female leaders to develop their agencies to dare to convey ideas and dialogue their ideas for the resilience of Islamic boarding schools during the pandemic. This higher education background is an important factor because some *Nyai* and female leaders with lower educational backgrounds do not dare to negotiate their ideas with the *Kiais*. A *Kiai* of Islamic boarding school N states that his wife couldn't complain, and she does what he says. *Nyai* and female leaders with professions as medical personnel or health experts have even greater roles because the *Kiai* or foundation leaders entrust ideas for the resilience of Islamic boarding schools to them.
2. Kinship and emotional relationships also affect the role of *Nyai* in providing ideas to strengthen the resilience of Islamic boarding schools. *Nyai* of Islamic boarding school K conveyed her idea to the *Kiai* to increase the number of scholarships for orphan students or students affected by COVID-19 so that currently, the number has increased to 75 scholarship recipients, which was originally only 50 people. In line with *Nyai* of Islamic boarding school K, the Head of Islamic high school at Islamic boarding schools C, who is also the younger sister of the *Kiai*, conveyed her ideas regarding the use of School Operational Funds. These funds experienced a transfer of allocation in accordance with new provisions from the Ministry of Education and Culture through Permendikbud Number 19 of 2020 concerning Amendments to Permendikbud Number 8 of 2020 concerning Guidelines Technical Assistance for Regular School Operations. The Minister of Education and Culture provides flexibility for school principals to use these funds, including for (a) purchasing internet balance and/or paid online education services, (b) purchasing liquid or hand sanitizer soap and other health facilities, (c) paying salary for more than 50% for honorary teachers.

One of the *Nyai* conveyed her idea to the *Kiai* to use some of the funds to purchase masks, hand sanitizers, students' internet balance, and the purchase of disinfect-

ants. Some of the disinfectants are used for spraying the homes of poor students around the Islamic boarding school.

*Thank God, Kiai agrees. He entrusted the policy to me. So there is no intervention when it is applied.*⁵⁹

3. The initiative of *Nyai* and female leaders in the human resources placement and also health promotion indirectly has implications for the resilience of Islamic boarding schools during the pandemic. As *Nyai* R's experience inculcates health promotion, it is not enough to transfer knowledge, implement rules, and give punishment. However, the students also need examples.

*In the class, I include a health perspective during a pandemic. When I teach, I do a lot of cleanliness procedures. I apply hand sanitizer, change my masks, and use wet wipes. I tend to give examples. My bench and table are sprayed with disinfectant, and so on. Doing those all, I have shown an example.*⁶⁰

4. The patience and discipline of female teachers have an impact on the low number of female students affected by COVID-19 in all the Islamic boarding schools studied. These attitudes are needed to prevent COVID-19. It is acknowledged that other factors also play a role in the low exposure of female students to COVID-19. Female students are more obedient than male students, and the location of the female dormitory is far from the entrance of the Islamic boarding school. Thus, female students do not have direct contact with outsiders. In contrast, male students do a lot of sports activities that make them uncomfortable wearing masks, such as football, volleyball, and others, while female students do not. Another factor is that female students wear a veil, and it has a positive impact on self-protection from COVID-19.

59 Leader N interview, male, 26 September 2021.

60 Interview with the Head of the International Relations Bureau of Islamic Boarding School H, Female, August 30, 2021.

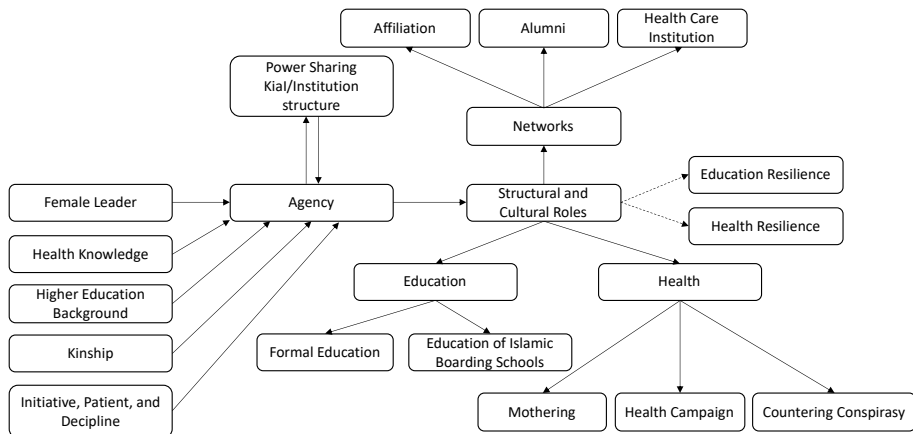


Figure 2. Schematic of the Role of Nyai and Female Leaders during the Pandemic

In addition, the resilience of Islamic boarding schools also depends on the ability of *Nyai* and leaders to build a network with various parties, such as alumni, affiliated organizations, and health institutions. The network is mostly carried out by *Nyai* with a professional background in the health sector.

Resilience can run through the process over time in various ways and across systems. The resilience of Islamic boarding schools, of course, does not only depend on the *Kiais* or the head of the foundation as the main policymaker but also depends on all units that have worked together to improve their adaptability to this pandemic situation, including the role of *Nyais* and other female leaders who have contributed greatly to the resilience of the Islamic boarding school.

P. Islamic Boarding School’s Vulnerability to Conspiracy, Social Relations, and Trust in Government during the COVID-19 Pandemic

Overview of Religious Dimensions in Islamic Boarding Schools during the COVID-19 Pandemic

Impact of Religiosity

Survey on fifteen boarding schools across three provinces of Special Regions of Indonesia (DKI) Jakarta, Banten, and West Java provinces shows a rise in religiosity during pandemic. Students experienced a fairly high increase in their religiosity during the COVID-19 pandemic. The impact felt by the respondents (table 3) are the increasing sense of piety to Allah SWT with 85.3%. The practice of religious rituals in the congregation (congregational prayers, praying together) showed that 67.5% of respondents experienced an increase, and 71.9% of respondents also increased in the practice of independent religious rituals (such as prayers, complementary prayers, charity, and online gathering/*silaturahmi*).

Table 3. Level of Religiosity During COVID-19

	Decreasing (%)	Unchanged (%)	Increasing (%)
Having your faith and devotion to Allah swt.	3,1	11,7	85,3
Practicing religious rituals in the congregation (congregational prayers, praying together, etc.)	9,6	22,9	67,5
Practicing independent religious rituals (such as prayers, complimentary prayers, giving, online gathering/ <i>silaturahmi</i>)	4,6	23,6	71,9

Individuals with high religiosity will create feelings of happiness, pleasure, satisfaction, and security which will ultimately refer to inner peace to increase a person's resilience in overcoming tensions due to problems that are considered heavy and stressful. Thus, individuals with high religiosity are considered to have guidelines for responding to life and have better resistance in managing their problems.

Overview of Tolerance

Vulnerability of tolerance in this study is defined as a certain attitude in a person or group determined by leaders, education, and environmental factors of a region based on the set rules to respect the actions of others (Neufeldt in Bukhori, 2012). In this study, Islamic boarding schools have a fairly high level of tolerance for other religions. There are two tolerance responses perceived during the pandemic. First, the positive impact, 97.3% of respondents said that they would help friends of different religions who were exposed to COVID-19. Meanwhile, 79% of respondents disagreed that blaming and antagonizing ethnic Chinese was justified because COVID-19 originated in China. Furthermore, 86% of respondents agreed to receive COVID-19 vaccine assistance from non-Muslim countries. 90.1% of respondents agreed that they would still help if Ahmadiyah/Shia adherents were exposed to COVID-19. Second, the negative impact in the attitude shown toward the government is 33.5% of respondents stated that it is permissible to hate the government for injustice in policymaking.

This figure shows the relatively high tolerance of the Islamic boarding school community. When someone has non-Muslim friends, they still help each other because Islam teaches helping from those closest to them regardless of their religion. Informants interviewed by the researcher said:

If the intention is to help, don't look at who they are. In my opinion, don't look at religion first or the tribe first. So when we intend to help whomever they are in

*need, then we will help. Likewise, we help people who are fanatical about their religion or their group.*⁶¹

According to the respondents' socio-demographic comparison, the teachers' tolerance attitude in this research is higher than that of the students. Modern Islamic boarding schools have a higher level of tolerance than Islamic boarding schools with combined systems. The tolerance level at vocational school is the highest with an average of 312.19, followed by high school with 306.94 and Islamic high school with 246.84. Modern Islamic boarding schools are more tolerant, with an average of 335.09 than the Islamic boarding school with combined curricula by the average of 315.18. Respondents exposed to COVID-19 are more tolerant than those who have never been exposed to COVID-19. Online learning is the most vulnerable to intolerance with an average of 281.25, followed by offline with 340.58 and hybrid with an average of 369.54.

The data above shows that tolerance can be shaped inside students by employing guidance carried out by the Islamic boarding school leaders either directly or through teachers (Ustadz/Ustadzah). The informant says:

*We also remind each other of tolerance, cooperation, and mutual assistance according to religious views and continue to uphold Allah's religion.*⁶²

Likewise, one of the students at the Islamic boarding school said;

*Even though we have different religions, based on Islamic teaching, we are taught to help each other regardless of religions. The most important thing is to do good deeds. We should help those around us because people will see what Muslims are like.*⁶³

Overview of Perceptions of Conspiracy

Conspiracy susceptibility in this study is defined as a bad belief that leads to a catastrophic event with the assumption that something happens to benefit certain groups of people and it is by design (Suci, 2014). This research shows that a high level of conspiracy view of COVID-19. This research survey shows 45.3% of respondents stated that the Coronavirus was a biological weapon made by China/America to dominate the world, while 48.6% of respondents said that China/America actually had a vaccine before the pandemic, and 63% of respondents agreed that Jews made the virus to destroy Muslims from this world. From a religious perspective, 50.8% of respondents believe that the restrictions on worship during the pandemic are an effort to weaken Muslims, and 63% of respondents believe that COVID-19 is

61 FGD with Teacher F, Male, September 22, 2021.

62 FGD with Islamic Boarding School Teacher F, Male, September 25, 2021.

63 FGD of Islamic Boarding School Students H, Male 13 September 2021.

part of a political conspiracy to keep Muslims away from Allah SWT. Regarding health, 61.1% of respondents believe that pharmaceutical companies created the virus to profit from vaccines, while 43.3% of respondents believe that hospitals deliberately claim patients infected with COVID to gain incentives.

Table 4 shows that males are more vulnerable than females. Students are much more susceptible to conspiracies than teachers. Based on the type of school, Islamic high school is first easily exposed to conspiracy theories with an average of 248.61, followed by high school with 296.48, and vocational high school with 336.05. According to the types of learning models, online learning is more vulnerable than offline and hybrid on average 387.90.

The results of this study indicate that the Islamic boarding school community in this study is quite vulnerable to the perception of conspiracy. The high level of belief in conspiracies is attributed to the global elite exploiting society.

The Islamic high school teacher of Islamic Boarding School belonging to Leader F also said;

At the beginning of this news, I was convinced by a conspiracy because such issues influenced me. This case spread quickly and appeared in one of the countries where there have been many conspiracy stories. We all know China is a country with a lot of controversies. With the spread of the virus rapidly almost all over the country, I think this virus is a business program.⁶⁴

Table 4. Comparison of Socio-Demographic Characteristics Conspiracy during the COVID-19 Pandemic

	Average		Average
Gender		Type of Learning	
Male	323,73	Online	292,97
Female	332,25	Offline	333,68
Status		Hybrid	387,90
Teacher	385,08	Pocket Money	
Student	317,10	More than 2 million	259,69
Origin Region		1 - 2 million	223,61
village	340,99	500 thousand - 999 thousand	267,23
City	319,49	200 thousand - 499 thousand	283,28
Islamic Boarding School		Less than 200 thousand	278,50
Regency		Information sources	

64 FGD Teacher of Islamic High School in Islamic Boarding School F, Male, 22 September 2021.

	Average		Average
City	316,31	Islamic Boarding School	296,53
Types of Islamic Boarding School		Health workers	370,03
Islamic Boarding School with combined curricula	324,95	Parents	325,41
Modern Islamic Boarding School	330,07	Figure outside Islamic boarding school	298,66
History of COVID-19		Social Media	
Ever Infected	331,51	Instagram	327,32
Never Infected	327,32	Facebook	284,61
School Type		Youtube	323,96
Senior High School	296,48	Whatsapp	331,68
Vocational High School	336,05	Twitter	374,70
Islamic High School	248,61	Pinterest, Telegram, Tiktok	246,31

However, conspiracy issues can be prevented through self-control. The Principal of the Islamic boarding school I said;

*We explain to them. Whether it's a conspiracy or no is our job to clarify because this is truly a test.*⁶⁵

Q. Overview of Political and Social Dimensions in Islamic Boarding Schools during the COVID-19 Pandemic

Overview of Issues and Trust in Government

Based on a survey conducted in fifteen Islamic boarding schools in the provinces of the Special Region of Indonesia (DKI) Jakarta, Banten, and West Java, the trust of the Islamic boarding school community towards political institutions during the COVID-19 pandemic was very low. Political parties were the least trusted institutions by the Islamic boarding school community compared to the House of Representatives, Regional Government, and Central Government. Regional and Central governments are slightly more trusted in pandemic issues, with no more than 60% of the total respondents.

Informants who doubted the government in handling COVID-19 ultimately did not rely on the government to overcome this pandemic.

65 Interview with the Principal of Islamic Boarding School I, Male, September 8, 2021.

*I am pessimistic. Finally, I think for myself. Officials are a bunch of scrambled coordination and limited resources. I think about myself, without relying on the government.*⁶⁶

In comparing the twelve socio-demographic stratifications of respondents (see table 5), eight of them have significant differences among the groups. Regarding the comparison by sex, overall, the average level of trust of males is much lower in the government than in females. Likewise, students have lower trust in the government than do teachers. The type of Islamic boarding schools also influences the significant difference in the trust of the Islamic boarding school community towards the government regarding COVID-19. Modern Islamic boarding schools have a significantly lower level of trust than boarding schools with combined systems.

Table 5. Comparison of Government Trust Based on Socio-Demographic Characteristics

	Average	P-Value		Average	P-Value
Gender			Type of School		
Male	309,85	0,017	High School	262,71	0,000
Female	344,99		Vocational High School	266,30	
Status			Islamic Boarding School	368,38	
Teacher	362,88	0,041	Pocket Money		
Student	322,80		More than 2 million	295,44	
Origin			1 - 2 million	273,50	0,202
Village	327,23	0,792	500 thousand - 999 thousand	257,97	
City	331,14		200 thousand - 499 thousand	287,74	
Islamic Boarding School Location			Less than 200 thousand	247,58	
Regency	333,12	0,441	Information Media		
City	320,71		Social media and website	306,74	
Type of Islamic Boarding School			Traditional communication (printed media, radio, TV, direct communication)	364,52	0,000

66 Interview with Islamic Boarding School Task Force I, Male, August 17, 2021.

	Average	P-Value		Average	P-Value	
Islamic Boarding School with combined curricula	394,29	0,000	Social Media			
Modern Islamic Boarding School	301,00					
History of COVID-19			Instagram	318,24	0,059	
Ever infected	304,20	0,033	Facebook	357,24		
Never Infected	338,80		YouTube	339,55		
Type of Learning			WhatsApp	347,68		
Online	303,46		Twitter	316,40		
Offline	336,33		Pinterest, Telegram, Tiktok	249,44		
Hybrid	343,88	0,140				

Apart from this stratification, the history of COVID-19 and the type of school had significant differences between the groups. Access to social media and websites, such as Pinterest, Telegram, and TikTok as media for information related to COVID-19 is significantly more vulnerable to distrust of the government than other media. Meanwhile, the respondent's area of origin, Islamic boarding school area, economy, and type of learning did not have a significant difference in the level of trust in the government between the groups.

With regard to government trust, this research (table 6) further explores crucial vulnerability issues related to trust in the government regarding the COVID-19 pandemic. The survey findings in fifteen Islamic boarding schools show a linear result with low government trust. More than half of the total respondents considered the cause of the severity of the COVID-19 pandemic to be due to incompetent leaders. In fact, a quarter of respondents support replacing the democratic system with the caliphate system because of the government's incompetence and its system.

Table 6. Issues of Trust in the Government related to the COVID-19 Pandemic

	Strongly agree & agree (%)	Disagree & strongly disagree (%)
The Indonesian government and the democratic system cannot overcome the COVID-19 crisis so it is better to replace it with a caliphate system	24,4	75,6
Indonesia is facing a severe COVID-19 pandemic due to incompetent systems and leaders	64,8	35,2

In understanding the phenomenon of high acceptance of the issue in-depth, this study compares it based on the socio-demographic characteristics of the respondents. Students are significantly more dominant in agreeing with sensitive issues related to government trust than teachers. On the issue of the caliphate, nearly a third of the students participating in this survey agreed to replace the democratic system with a caliphate system if the pandemic crisis could not be overcome. Respondents from modern Islamic boarding schools significantly agreed with this issue.

The Islamic boarding school community who conduct online teaching and learning activities also tend to agree more with these three issues than those who do hybrid and offline learning. The type of Islamic high school is also significantly more in agreement with this issue than the two types of schools under the Ministry of Education and Culture, namely Senior High School and Vocational High School.

Based on the information media used, social media and websites significantly generates negative impacts on the perception of issues of trust in the government, both regarding the approval of the caliphate system and the government's incompetence in dealing with the pandemic. 68.2% of access to information from social media and websites consider the severity of the COVID-19 pandemic in Indonesia to be due to the incompetence of the system and the government compared, and 58.3% of access to information from traditional communications. On the other hand, respondents who rely on information related to COVID-19 from Islamic boarding schools consistently show positive perceptions of these issues.

Findings strengthened the survey results during FGDs and interviews, in which informants often complained about the government's incompetence in dealing with the pandemic.

We were not prepared from the start. The handling of this pandemic was less serious at the beginning. Besides, policies were inconsistent as terms have been changed many times, but the meaning is the same. You know our official statement at the beginning. They underestimated the pandemic, and the person in charge is not an expert in the health sector but the Coordinating Minister for the Investment Economy. So the Minister of Health should be the leading sector. Besides, National Agency for Disaster Management should be involved because this is a national disaster. That should be the focal point. The government should give full authority to the regions to handle this pandemic, right? Most of these local governments are hampered by the central government itself, and the main obstacle is not the pandemic but the policies.⁶⁷

67 Teacher FGD in Islamic Boarding School J, Male, September 22, 2021.

Overview of Skepticism

The vulnerability of skepticism in this study is defined as the vulnerability of a person who has anxiety and doubt about any policies and information issued by the authorities when facing the COVID-19 pandemic.

In this survey, respondents are generally quite skeptical of the government regarding the COVID-19 pandemic. Nearly half of the total respondents, 43.2% believe that the government is deliberately misleading the public regarding COVID-19 data, and 33.9% are skeptical of the government's explanation regarding COVID-19. Despite the high skepticism of the Islamic boarding school community towards the government, the majority of respondents still have a positive perception of the information provided by scientists, 84.5%.

Regarding public curation related to data, the informant shared his experience with data manipulation in the field.

Because I am also active in the village, I can see how the village government is not right on target, and all the data are manipulated.⁶⁸

Meanwhile, informants who believe in experts related to COVID-19 seek information from experts.

If you don't know something, then ask the experts, right? So of course during this pandemic, we will seek information from the experts. Well, in this case, there are two experts. There are Ulama and health experts. We also have colleagues at UGM. Those researchers at UGM used to be in Yogya. We also check the news or the views of health experts. Yes, we follow that COVID is real and some effects occur because of it. And we can see that scholars have also strengthened several Fatwas (Islamic law from Muslim scholars) related to COVID. These scholars are careful when issuing fatwas.⁶⁹

Regarding this skepticism, the vulnerability of skepticism is greatly affected by status, gender, type of learning, type of school, sources of information, and social media. In comparing the group of teachers and students, students were significantly skeptical of the government and experts regarding the issue of COVID-19. In the types of learning, online learners are most skeptical of government and scientists; on the other hand, students with a hybrid learning system are the least skeptical of information from governments and scientists. In addition, the type of school also significantly shows that Islamic high school is consistently the most skeptical than senior high school and vocational high school.

68 FGD Teacher in Islamic Boarding School F, Male, September 22 2021.

69 Interview with Task Force of Islamic Boarding School O, Male, September 13, 2021.

In concerning information sources, mass media and social media are used as the main facilities for COVID-19 information and have various significance. Respondents with primary information from figures outside the Islamic boarding school consistently show the highest skepticism for COVID-19 data from the government at 49.3% and explanations from the government at 40.1%. On the other hand, 22.3% of respondents who prioritized information from Islamic boarding schools were the most skeptical of the information provided by scientists. Based on the information media accessed, social media and websites influence the skepticism of the government. Respondents with the highest skepticism towards the government were those who accessed Pinterest, Telegram, and Tiktok as the main platforms for finding information on COVID-19.

Overview of Social Cohesion

Vulnerability of social cohesion in this study is defined as the weak social cohesion of the community during a pandemic. This study indicates that the social cohesion of the Islamic boarding school community during the COVID-19 pandemic is generally not so weak in three core areas, namely social relations, connectedness, and a focus on the common good. Almost all Islamic boarding schools have positive perceptions in each sub-index in the three dimensions of social cohesion. More than 90% of the Islamic boarding school community has a positive perception of the sub-index of trust in society, acceptance of diversity, the priority of citizenship identity, responsibility for helping each other, and respect for the law.

Although the assessment of trust in society and acceptance of diversity is very high, their assessment of shared priorities is low. They have a more diverse perspective on the COVID-19 pandemic with 79.9%. On the other hand, the connectedness aspect is the lowest, with the priority assessment of identity as an Indonesian citizen being the highest at 91.9%, compared to the perception of trust in the government with 71.9% and fair treatment with 71.9%. Meanwhile, 59% of the Islamic boarding school community still considers the country's system to be corrupt.

The overview of Islamic boarding school social cohesion during the pandemic shows a positive tendency, especially in life and social relations to help each other and respect the existing regulations. The COVID-19 pandemic has had an impact on the individual economy of the Islamic boarding school community as well as the economy of Islamic boarding schools but they have not stopped caring for each other regardless of their different backgrounds.

However, social cohesion in Islamic boarding schools faces the challenge of vulnerability when it comes to issues of government and political systems that can weaken external social cohesion. Informants view that the Indonesian government has not been optimal in dealing with the COVID-19 pandemic, and this condition is worsened by the corrupt state system due to corruption in social funds for the poor during a crisis.

Based on the comparison of socio-demographic characters, the status of respondents, and the type of Islamic boarding schools have a significant effect on different levels of social cohesion among the given groups. Teachers are compared to students and Islamic boarding schools with combined systems are compared to modern consistently. The results show significantly higher levels of social cohesion, including in every core aspect.

Although the Islamic boarding school area, the history of COVID-19, and the type of learning are not significantly different, they have a consistent pattern in each core aspect. The socio-demographic character is different from the comparison of the respondent's area of origin, which does not have a significant pattern and difference. This difference indicates that the area of the Islamic boarding school affects the level of social cohesion more than the area of origin of the respondent. Although the type of school is not significantly different (except in the area of focus on the common good), the vocational high school level has the highest level of social cohesion; on the contrary, high school has the weakest level of social cohesion except in the aspect of social relations.

R. Analysis of Islamic Boarding School Demographics and Vulnerability Factors

In this study, vulnerability is defined as the quality of being vulnerable or easily exposed and influenced and it can have a negative impact. Based on the description of religious dimensions and political and social dimensions in fifteen Islamic boarding schools in three provinces during the COVID-19 pandemic, Islamic boarding schools face a state of tolerance, exposure to conspiracy, trust in the government, and skepticism at fairly low points. While the social cohesion of Islamic boarding schools is generally solid, in some cases the area of social cohesion is low because it is negatively influenced by external factors, such as perception of being treated unfairly, doubt in government dealing with pandemics, and perceptions of a corrupt system. These results are reinforced by quantitative and qualitative findings that show the negative perception of the Islamic boarding schools community towards these dimensions.

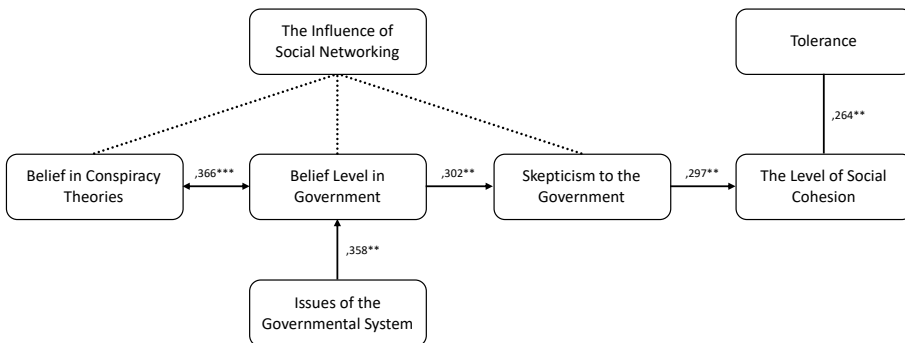
After the results of the survey, the fifteen Islamic boarding schools were compared and ranked in each aspect of the question as well as in total on average on each theme of the religious dimension (i.e. the theme of tolerance and conspiracy). In the socio-political dimension (i.e. the theme of government trust, skepticism, and social cohesion), vulnerable demographics-based groups are often consistent. The results of vulnerability in the religious dimension also form a common thread with the socio-political dimension. When students of Islamic high schools have online learning, social media and websites with Pinterest, Telegram, and TikTok as the dominant platforms used to search for information on COVID-19, they have significant-

ly more negative and vulnerable perceptions and attitudes in the religious and socio-political dimensions.

There is a common thread between the survey results on the religious and socio-political dimensions. The research team then analyzed the statistical significance and correlation. Statistically, a high significance of the correlation can be found in most variables except the theme of trust in government issues. All variables are positively correlated with varying levels with respect to one another. Conspiracy variables have a strong positive correlation with skepticism (correlation coefficient: 0.649). The variables of tolerance, skepticism, and trust in the government are significantly positively correlated with social cohesion although this correlation is not at a strong level. This level is not very strong because social cohesion is divided into three core dimensions, each consisting of three sub-variables. The variables of tolerance, skepticism, and trust in the government are only a small part of the sub-variables.

From the correlation analysis above, there were findings of correlation and the influence of variables on one another that could contribute to the vulnerability of Islamic boarding schools (see Figure 3). In the demographic description of all vulnerability variables, research finds that social media and websites or social networking were the main sources of information on COVID-19 respondents. This social networking indirectly contributes to the belief in the conspiracy, the level of trust in the government and its issues, as well as skepticism in the government.

Belief in conspiracy theories reciprocally affects the level of trust in government. Vulnerable trust in the government is also influenced by issues of the system and governance considered bad during the COVID-19 pandemic which also affects skepticism towards the government. In the end, all of these variables affect the level of social cohesion in the Islamic boarding schools, although it does not result in the level of social cohesion of the Islamic boarding schools being weak in all aspects. This is due to other variables with high scores, one of which is tolerance of religious questions and questions of social cohesion with a high score.



** Correlation is significant at the 0,01 level

Figure 3. Schematic of Socio-Political and Religious Dimensions at the Islamic Boarding School during the COVID-19 Pandemic

Belief in conspiracies is also positively correlated with behavior to prevent transmission of COVID-19. Figure 3 shows the results of the correlation analysis between belief in COVID-19 and COVID-19 prevention behavior. The results showed that more distrust of COVID-19 was positively correlated to obedience to COVID-19 preventive behavior. The low obedience to this COVID-19-transmission-preventing behavior can result in the vulnerability of Islamic boarding schools in health. This shows that the belief in a conspiracy causes vulnerability in the socio-political aspect and the health aspect.

Although this research does not specifically discuss and measure extremism in religion, various studies have shown that the COVID-19 pandemic crisis is being used as a momentum for indoctrination and recruitment of members of extremist groups around the world (Clarke, 2020; Commission for Countering Extremism, 2020; United Nations Institute for Training and Research, 2020). The fifteen Islamic boarding schools that became the object of this study were not indicated as extreme Islamic boarding schools. Although the social cohesion of the Islamic boarding schools internally is quite strong, the condition of the Islamic boarding schools shows vulnerabilities in high belief in conspiracy, low trust in the government and its system issues, and skepticism towards the government. Extremist groups could exploit this condition to spread their influence.

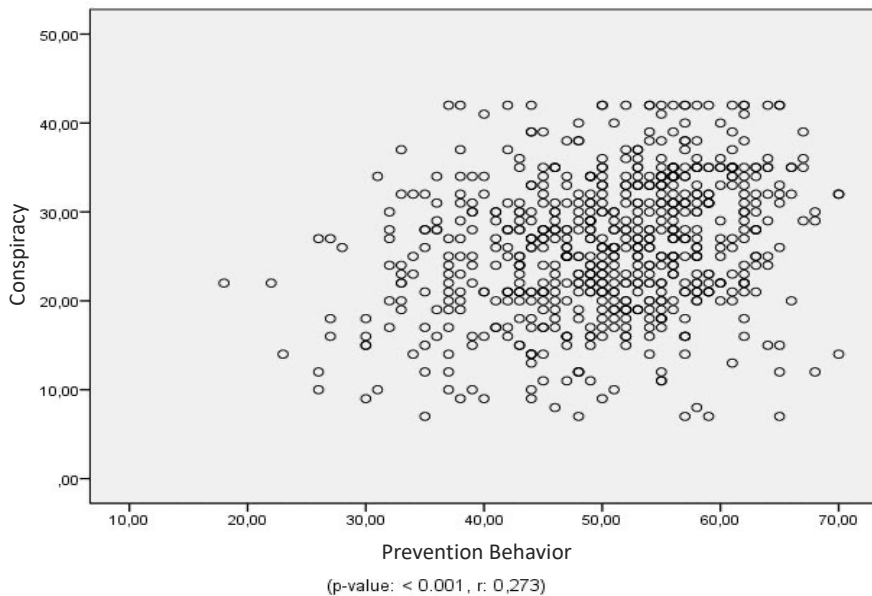


Figure 4. Correlation of Belief in Conspiracy and COVID-19-Preventive Behavior

CONCLUSION AND RECOMMENDATIONS

A. Conclusion

Health

The COVID-19 cluster in Islamic boarding schools shows that they are one of the institutions that are vulnerable to the spread of COVID-19. On the other hand, the pandemic has brought changes to the Islamic boarding school community in terms of health. Several aspects can support Islamic boarding schools in increasing their resilience, such as 1) proper knowledge and attitudes in dealing with COVID-19, 2) belief that COVID-19 is dangerous and deadly, 3) attitude to support efforts to prevent COVID-19, 4) support from parties outside Islamic boarding schools in overcoming Covid-19, 5) support from the leaders of the Islamic boarding school as stated in the COVID-19 response policies in each Islamic boarding school, and 6) facilities/resources in dealing with COVID-19.

The vulnerabilities that Islamic boarding schools have from a health perspective related to the response to the COVID-19 pandemic, namely 1) the low knowledge in preventing COVID-19, which is influenced by the lack of education and the disinformation of COVID-19, 2) the unwillingness of Islamic boarding school community to be identified of COVID-19 even when there are confirmed cases, 3) the belief that the Islamic boarding school community does not have a risk of contracting COVID-19, 4) lacks resources in terms of handling COVID-19 (educational materials as well as screening and treatment of COVID-19 patients in Islamic boarding schools), 5) Inconsistency and inadequacy of policies in responding to the pandemic for Islamic boarding schools.

Religion

The COVID-19 pandemic has polarized Muslims in Indonesia based on their response. First, the fear zone considers this pandemic a barrier to worshipping Allah as usual, while the second one is the acceptance zone which considers it a test that requires prevention efforts. This polarization is influenced by differences in theological understanding, which can shape a person's characteristics in dealing with pandemics such as COVID-19. From a religious perspective, Islamic boarding schools generally do their best by holding *shalawat Burdah*, *Qunut Nazilah*, *Istighosah*, and mid-night and *Dhuha* prayers.

Resilience can be realized as a positive adaptation of the individual as well as an effort to regain mental health. Students' resilience in religious thought is quite good, but they still

need guidance from the *Kiais* or the leaders of the Islamic boarding schools or the Ustadz/ Islamic boarding school administrators to control every activity carried out in the Islamic boarding schools. This can be done to avoid vulnerability. The vulnerability of students arises due to the lack of strict regulations applied in Islamic boarding schools. At the beginning of COVID-19, students were generally sent home to their respective homes. A new pattern that has never happened is that students can freely use their cellphones without any restriction, unlike in Islamic boarding schools, which severely restrict telecommunication media. Moreover, the media is very dangerous because they use mobile phones without being supervised and controlled. Without filtering the scattered news, students can be exposed to hoax issues and their thoughts can be led to negative things, both to family, friends, and society later.

Education

Islamic boarding schools experience various educational obstacles when learning online during the COVID-19 pandemic. These obstacles are in the form of technological barriers, which consist of the poor internet network, limited quota, no personal device, and the temptation to play games or watch videos while online learning is taking place. From the teacher's perspective, obstacles occur because of the limited use of online learning media. Financial barriers consist of the difficulty of Islamic boarding schools in hiring teachers and teacher salary cuts due to late payment of tuition fees, in which parents are economically affected by the pandemic such as losing their jobs or decreasing income. Pedagogical barriers consist of a lack of learning effectiveness, making it difficult to understand the lesson. According to the teacher, the lack of learning effectiveness also has an impact on the decline in the academic grades of students. Online learning causes students to lack interaction between students and teachers. Pedagogical barriers that occur in the long term can also cause learning loss conditions.

The impact of the pandemic on Islamic boarding schools can be viewed from positive and negative impacts. The positive impacts include Islamic boarding schools becoming more attentive to hygiene and health issues in order to support offline learning; Islamic boarding schools can maximize educational facilities and provide facilities that can support online learning, and boarding schools are more innovative in learning methods and making learning materials. In terms of the negative impacts, the most Islamic boarding schools simplify the curriculum or reduce learning hours. Therefore, the material obtained by students is not optimal. In addition, many Islamic boarding schools cannot implement their programs due to the pandemic.

Political, Social and Economic

The COVID-19 pandemic has various impacts in Islamic boarding schools' political, social, and economic fields. Islamic boarding schools are able to adapt to existing changes, including their ability to survive the COVID-19 pandemic crisis. The resilience of Islamic boarding schools is motivated by various factors. With minimal resources, Islamic boarding schools are able to adapt quickly to their dynamic strategies and policies. The values that Islamic boarding schools firmly hold, such as independence, sincerity, togetherness to help each other, and rejection of materialism, give Islamic boarding schools the strength to survive and innovate without waiting for help. The strength factor of Islamic boarding schools also lies in their affiliations and networks that synergize in assisting Islamic boarding schools. The condition of "isolated" Islamic boarding schools and regulations limiting or prohibiting the use of gadgets in Islamic boarding schools are positive values to stem the massive flow of information in cyberspace to reduce stress and exposure to negative information during the pandemic. The social cohesion of the Islamic boarding school community is also solid enough to bind them together to overcome the pandemic crisis.

However, the resilience of Islamic boarding schools faces challenges when it comes to trust in government and political institutions. The Islamic boarding school community, in general, has a crisis of trust in the government in dealing with the COVID-19 pandemic. Islamic boarding schools with online learning are also more at risk of being exposed to negative perceptions of the government and its system. This is linear with the finding that information sources from social media harm these perceptions.

Low level of trust in the government opens the possibility of being exposed to extreme issues and narratives, such as conspiracy, anti-government, and anti-democratic. The majority of vulnerable students are students who are the next generation of the nation's youth. Low trust in the government can also degrade community cohesiveness as a strong connection to get out of the COVID-19 pandemic crisis together.

The Role of *Nyai* and Female Leaders

In this study, some women occupy strategic roles in the Islamic boarding school, but their numbers are still very few, and their roles tend to be based on gender stereotypes. During the pandemic, the role of *Nyai* is getting stronger, especially for those who have an educational background in the health sector and reside in Islamic boarding schools that do not have a task force. In general, the *Kiais* are still very dominant in making decisions, so women are in a peripheral position. During *Kiai's* domination, *Nyai* can still develop their power through the development of legitimate power, power in person, and power in a message to influence the *Kiai's* power.

B. Recommendations

For Central Government/Ministry of Religious Affairs

1. The Ministry of Religious Affairs, as the authoritative body that regulates the management of Islamic boarding schools, should cooperate with the Ministry of Health regarding comprehensive and applicable policies as guidance for Islamic boarding schools in responding to the COVID-19 pandemic and other health threats, considering that some policies issued by Islamic boarding schools are varied in dealing with the COVID-19 pandemic and other health threats.
2. The Ministry of Religious Affairs needs to increase and expand Islamic boarding schools' access to improving facilities and infrastructure and other resources that can support the resilience of Islamic boardings schools in dealing with COVID-19 and other health threats.
3. Collaborating with the Ministry of Health to develop a grand design/action plan as a basis for long-term efforts to improve the health status of the Islamic boarding school community.
4. Providing scholarships for female teachers to continue their education so that they have confidence and bargaining position with *Kiai* and other policymakers.
5. Creating policies and mechanisms to encourage Islamic boarding schools to open up space for greater women's participation in policymaking.

For Central Government/Ministry of Health

1. The Ministry of Health must focus on setting a direction of clean and healthy life style as well as targeted policies for Islamic boarding school. In addition, the ministry should also formulate a more comprehensive and detailed technical guidance regarding health promotion and social development in Islamic boarding school
2. The Ministry of Health needs to focus more on efforts to strengthen Islamic boarding schools, given the various risk factors in Islamic boarding schools and the potential for Islamic boarding schools to have students and Ustadz/Ustadzah as priests and future preachers who can act as agents of change in providing integrated religious education with health. Thus, people properly understand health and its basis in religion.
3. Efforts are needed to increase the COVID-19 vaccination, especially for the Islamic boarding school community by increasing the vaccination quota specifically for the Islamic boarding school community (supply side) as well as increasing the demand for vaccines by conducting safe and effective vaccination campaigns.

For Central Government/Ministry of Education, Culture, Research, and Technology

It is necessary to conduct digital literacy training for both teachers and students related to the use of technology, misinformation, and disinformation.

For Local Government/Health Office and Regional Technical Implementation Unit of the Education Office

1. Cooperating with other stakeholders in the region, such as the Regency/City Religious Regional Office, to plan, implement, or periodically monitor/monitor health aspects in Islamic boarding schools.
2. Establishing closer coordination with Islamic boarding schools so that the Puskesmas and the Health Office can carry out various health programs in Islamic boarding schools and function as health advisors in inclusive areas.

For the Ministry of Women Empowerment and Children Protection

Continuously strengthen gender sensitivity for *Kiai*/chairpersons of foundations and *Nyai* to be increasingly open-minded, and women to have better bargaining power abilities.

For Islamic Boarding School Leaders/Managers

1. Islamic boarding school leaders/management should pay more attention to the health aspects of the Islamic boarding school community so that they can formulate various policies/support programs as well as the provision of facilities that support the improvement of health efforts at the Islamic high school community.
2. In the short term, it is necessary to increase health literacy related to COVID-19 and other health issues to increase understanding and improve the beliefs and perceptions of the Islamic boarding school community so that they can respond well to various health threats in Islamic boarding schools.
3. Islamic boarding school leaders/management need to actively partner with organizations outside the Islamic boarding school to increase support, such as providing resources to support health activities in Islamic boarding schools.
4. It is necessary to increase the knowledge of the Islamic boarding school community regarding herbal medicine since the high interest of the Islamic boarding schools community is in this type of medication.

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**Promoting Religious Moderation, Focusing on Education
to Strengthen Social Stability in Indonesia in the context of COVID-19**

Gedung PPIM UIN Jakarta
Jalan Kertamukti No. 5 Ciputat Timur, Tangerang Selatan, Banten 15419 Indonesia
Tel: +62 21 7499272 | Fax: +62 21 7408633 | E-mail: pmu.convey@gmail.com |
Website: <https://conveyindonesia.com>

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