

THE EXISTENCE AND DURABILITY OF PESANTREN DURING THE COVID-19 PANDEMIC

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Abstrak

Pandemi Covid-19 berdampak kepada seluruh elemen kehidupan. Dampak yang sangat dirasa bukan hanya pada sektor ekonomi dan kesehatan, namun juga berdampak terhadap kegiatan di pesantren. Tempat tersebut menjadi kawah candradimuka untuk mendidik para santri yang belajar ilmu agama melalui pendidikan seorang kiai. Lima elemen dasar pesantren yakni kiai, santri, asrama, masjid, dan kitab kuning menjadi pokok yang tidak boleh tertinggal. Penelitian ini membahas tentang eksistensi pesantren dalam upaya mitigasi pandemi Covid-19 serta daya tahannya untuk keberlangsungan kegiatan di pesantren. Dengan mengumpulkan penelitian terdahulu *library research* yang relevan dan berita atau informasi terkait penanganan pandemi di pesantren melalui media online seperti zoom meeting, g-meeting, dll. Kemudian dengan pendekatan fungsionalisme struktural Talcott Parsons AGIL (*adaptation, goal attainment, integration, latency*) dimana sistem sosial dimanapun termasuk pesantren selalu berkaitan dengan elemen-elemen yang saling berkaitan sehingga pesantren akan memiliki daya tahan dalam menjalankan fungsinya. Hasil dari penelitian ini adalah pandemi sangat berdampak terhadap aktivitas pesantren yang khas dengan tradisi dan budaya. Berbagai mitigasi juga sudah dilakukan untuk mencegah kluster pesantren, serta melalui pendekatan AGIL pesantren akan lebih tanggap dalam menghadapi pandemi Covid-19.

Kata Kunci: *AGIL, Covid-19; Daya Tahan; Eksistensi; Pesantren*

Abstract

The Covid-19 pandemic affects all elements of life. The impact is very felt not only on the economy and health but also has an impact on activities in pesantren. Islamic Boarding school becomes a crater candradimuka to educate students who learn religious science through the education of kiai. The five basic elements of pesantren, namely kiai, santri, dormitory, mosque, and yellow book, become a tree that should not be left behind. This research informs us about the existence of pesantren in efforts to mitigate the Covid-19 pandemic as well as its durability for the continuity of activities in pesantren by collecting previous research, relevant research libraries, news, or information related to handling pandemics in pesantren through online media such as zoom meeting, g-meeting, etc like. Then with the approach of structural functionalism, Talcott Parsons AGIL (*adaptation, goal attainment, integration, latency*) where social stem everywhere including pesantren is always related to interrelated elements so that pesantren will have endurance in carrying out its functions. The result of this research is that pandemics greatly impact the activities of pesantren typical with calves and culture. Various mitigations have also been done to prevent pesantren clusters, and through the AGIL approach, pesantren will be more responsive in dealing with the Covid-19 pandemic.

Keywords: *AGIL, Covid-19; Durability; Existence; Pesantren*

Introduction

At the end of 2019, the world was shocked by the discovery of the virus in Wuhan, China. The virus is called coronavirus, which then on February 11, 2020, WHO put forward a new name called Coronavirus disease or Covid-19 (Yuliana, 2020: 12). The virus can be transmitted from human to human and has spread widely in China and more than 190 countries, including Indonesia. In March 2020, WHO declared Covid-19 a global pandemic. The rapid transmission of the virus to date has infected more than 100 million people worldwide (Ariadhy et al., 2020: 221). Covid-19 is a virus that causes diseases ranging from mild to severe symptoms and has common signs and symptoms of infection, including respiratory disorders such as cough, fever, and shortness of breath. Some people only experience mild symptoms. In certain cases, the virus can cause pneumonia and difficulty breathing which can be fatal. This is of particular concern to the rest of the world, almost all countries infected with Covid-19. Each country is equally trying to prevent and eliminate this virus, including in Indonesia. The public is required to always adhere to health protocols and comply with regulations or policies that the government has set. Covid-19 has an impact in various areas of life, including in the world of pesantren.

All pesantren in Indonesia are concerned because they are faced with a situation that has never been imagined before, namely pandemic Covid-19. The state forced the pesantren to isolate the students from the activities of exiting pesantren that could potentially carry or contract the virus. In addition, the need to put clean and healthy living behaviors to santri is the most effective way to keep students from transmitting covid-19 (AS et al., 2021: 2; Setiawan et al., 2020: 124).

A high level of vigilance should be carried out by pesantren managers lately in some areas found cluster transmission Covid-19 in pesantren. The Ministry of Religious Affairs released 1489 santri exposed to the Covid-19 virus, the number spread across 28 pesantren in 28 provinces. In the Sleman Special Region of Yogyakarta was found there were 48 cases of Covid-19 in three pesantren (Mufarida, 2020).

Some time ago, through an online media search, in Blokagung pesantren Tegalsari Banyuwangi District, there were 622 positive cases of Covid-19 (Fanani, 2020). The potential of this Covid-19 Cluster was warned wakil Presiden Kiai Ma'ruf

Amin in July 2020. According to Ma'ruf Amin, pesantren can be the latest class if not prevention, especially when new or old santri return to pesantren. Especially in the tradition of pesantren, the santri sleeping in groups of one room can be five people to dozens of santri so that santri sleeps in a row (Abdul Muhaemin, 2020).

The manager of pesantren must be responsive and swift if the emergency of pesantren which becomes cluster Covid-19 should be temporarily closed for the safety of students and postponed while studying face-to-face by opening the possibility of learning online. The government is also required to help more deftly prepare the location for quarantine faster the better in this crucial time prevent *mudharat* more important than anything else. All students are required to carry out health protocols that the government has urged to carry out pesantren's daily activities. Agar still maintains and increases immunity and endurance; santri recommended adequate rest and taking vitamins.

In pesantren, the santri live in one complex, and it would be impossible to keep santri away from the crowd. The effort of pesantren is to ensure the cleanliness of the environment and always provide health services for students. Prepare isolation facilities when there are santri identified to experience symptoms of the virus, and coordinate with the surrounding Health Service. The Covid-19 virus is complicated to predict where it comes from. We always feel the worry, but we have to deal with it with caution. To maximize the prevention of the Covid-19 virus in pesantren so that we can still learn to preach by maximizing all the potential of pesantren

According to the records, the number of santri in Indonesia is as much as 18 million. As many as 5 million santri mukim (stay) interact for 24 hours mukim or live in pesantren, while the remaining 13 million are *santri kalong* (not stay). In addition, the state must be present for the health of pesantren with such a large number of about 28,000 pesantren which actually also includes Indonesian citizens (Komara et al., 2020: 15). The presence of the state here is increasingly important so that all components of this nation synergize to prepare and expect safe pesantren from covid-19. In terms of the readiness of facilities in pesantren sanitary conditions and health, facilities are still very limited. This becomes an ideological, density, and financial factor, making sanitation and health facilities very limited. At the same time, santri from various corners of the

country came from Sabang to Merauke, even those from abroad, such as Pesantren Temboro Magetan East Java which had become a Covid-19 cluster at the beginning of the pandemic in Indonesia.

Based on this background, this study will examine the theme of pesantren during a pandemic focused on: (1) the existence of pesantren amid the impact of the Covid-19 pandemic and its preventive mitigation efforts; (2) The durability of pesantren in response to the Covid-19 pandemic through Talcott Parsons structural functionalism approach with the formulation of AGIL (adaptation, goal attainment, integration, latency).

Research Methods

This research uses *library research* from previous research in the form of 40 scientific articles, 1 proceeding, 2 books relevant to the theme of pesantren in the midst of Covid-19. But the authors also made direct observations at some nearby boarding schools to corroborate data analysis. In addition, there will be a search of information from internet sources/websites that are faster or up to *date*, such as national online news and mainstream online media, in reporting the Covid-19 pandemic, especially in pesantren.

Furthermore, to analyze the durability of pesantren during the Covid-19 pandemic, Talcott Parsons' functional theory of structuralism approach will be used with the AGIL model (adaptation, goal attainment, integration, latency) looks at the durability of pesantren during the Covid-19 pandemic. American sociologist Talcott Parsons along with his students in the 1950s, initiated the functionalist theory of structuralism on the grounds that it could be applied to understand any system. Starting from Marx Weber's sociological pattern, Parsons developed structural-functionalism based on his *Weberian* framework and belief that shared norms and values in systems are the key to systemic survival. Parsons provides four conditions for social systems to achieve system stability: adaptation, goal attainment, integration latency, or referred to as AGIL (Ebonyi & Abok, 2020: 193).

Maintaining the Existence of Pesantren in Indonesia in the Covid-19 Pandemic

In March 2020, the President of Indonesia, through Presidential Decree No. 12 of 2020, designated the Covid-19 outbreak as a national disaster (Baihaki &

Nurhalimah, 2020: 226). To address the impact of the outbreak after deciding in a cabinet meeting that the option chosen is Large-Scale Social Restrictions or PSBB. In accordance with the PSBB law is set by the health minister who coordinates with the head of task force Covid-19 and regional heads. Based on the decision, the government began implementing *lockdowns* to suppress the spread of the Covid-19 virus (Public Relations, 2020). This situation is indeed difficult for all circles, but the participation of all elements of society is very much needed to get through the current disaster.

The government has set the enactment of restrictions on community activities or emergency PPKM Java-Bali period 3 to July 20, 2021, and will be extended to adjust the situation. A year earlier, the government imposed large-scale social restrictions or PSBB at first glance, It looks the same, but there is a difference between the two. The term Social Restriction changes over time. At first, PSBB changed to PPKM (the enactment of restrictions on community activities) ranging from micro, emergency, and levels 1-4. In terms of emergency, PPKM rules are not much different from PSBB; for an emergency, PPKM office activities apply for 100% *work from home* or WFH for the *non-essential* sector. For the essential sector, 50% and *the critical* sector are allowed to operate 100% of the workplace. While when PSBB last year only the essential sector can operate 100%. However, there is a difference in the categorization of the office sector in the period of PSBB and emergency PPKM (Gitiyarko, 2021).

In education policy, learning during emergency PPKM and PSBB is carried out 100% online. As for the sector, spending from the mall or other shopping centers is all closed except for the fulfillment of basic needs. Restaurants and cafes, including those inside the mall, both emergency PPKM, and PSSB, are both limited to serving delivery massages and wraps related to places of worship both when the emergency PPKM and PSBB are closed. There is a slight difference in the emergency PPKM transportation permit allowing public transportation to carry passengers a maximum of 70% capacity. While when PSBB private and public transportation is allowed a maximum of 50% of passengers (Nurita, 2021).

In the event of an emergency PPKM, the wedding reception is limited to a maximum of 30 people, as for when PSSB can only be married. Both rules prohibit eating at event venues and food only to be taken home. Socio-cultural and religious

activities involving crowds are also temporarily banned. For mobility licensing in and out of the city, PPKM emergency requires travelers to pocket a Covid-19 vaccination certificate and the results of antigen swab test or PCR H-2 departure test. Meanwhile, when PSBB mobility between regions is limited by mandatory pocketing permits in and out of SIKM. Emergency PPKM policies, markets, and supermarkets or grocery stores are also limited to 50% capacity and must close at 20.00 WIB (Gitiyarko, 2021).

Of course, the Covid-19 pandemic has had an impact on various areas of life. All activities should not be done face-to-face; both work for education. Daily activities that are usually done directly can now only be done virtually from their homes. Students who used to study and interact actively with their friends at school now have to be in front of a screen to take lessons for hours online (Agus & La Hadi, 2020; Aji, 2020).

The Covid-19 pandemic in Indonesia is arguably increasingly alarming. Spread often occurs in various places so that it forms various clusters, one of which is the Pesantren cluster (Luth & Meriwijaya, 2021: 92). According to data compiled from the Ministry of Religious Affairs, dozens of pesantren in Indonesia were exposed to Covid-19, and there are thousands of santri who are positively confirmed (Rosadi, 2020). Pesantren becomes a place that has the potential to be affected by Covid-19 because if there is pesantren around it, there must also be many people who will interact. In this case, the health and safety of the kiai and santri and family need to be maintained. This is due to several considerations, including looking at young students with good immune conditions may be so exposed to Covid-19 there may not be any symptoms or asymptomatic, but if the kiai-kiai or teachers whose average age is elderly (old) let alone have a comorbid will have a different impact.

According to Heri Munajib as the Public Relations section, Data Center, Information Association of Nahdlatul Ulama Doctors (PDNU), in the current pandemic situation, pesantren as education is required in order to keep the institution safe from Covid-19. Most implementation of protocols in pesantren is difficult because several factors include the lack of human resources that surround it. The threat of Covid-19 here in Indonesia has approximately 28,000 pesantren spread in Indonesia, most in west Java then and East Java. The level of community and social interaction in pesantren is very

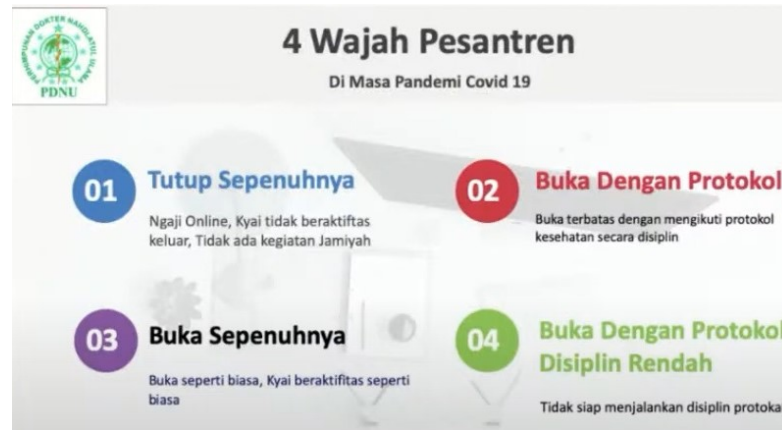
high where when being santri as much as possible learn *talaqqi* (face-to-face) and as much as possible meet kiai and can see when teaching students (Sandi, 2020).

Then in terms of economy, the Covid-19 pandemic also has an effect due to the decreased operational financing capabilities of pesantren and the spending power of pesantren. The Covid-19 pandemic has a huge impact on the economy due to parents becoming lethargic due to company policies. In addition, many stalls or shops around pesantren feel the economic impact due to santri who are prohibited from leaving the cottage (*lockdown*) or santri who return home because of online (Effendi et al., 2020: 133).

Then in terms of education, problems also arise related to the policy of opening or closing pesantren is very heavy. Online learning policy has not been able to be applied optimally by all relevant parties (Kahfi & Kasanova, 2020: 27). Educators disagree with online learning because it is not effective and not all parents who have a laptop or cellphone for online learning (Nurdin & Anhusadar, 2020). In the four pillars of education according to UNESCO, one of them is that learning to live together cannot be represented or replaced by distance learning. The teaching method has not been able to replace the effectiveness of direct learning, let alone a close boarding school with traditions that are difficult to change. Changing the tradition of pesantren that relies on social interaction between kiai-santri is very difficult. Even the elderly kiai-kiai still want the *talaqqi* method (face to face) when he teaches directly in front of the santri. Thus, santri must still preach even in the midst of a pandemic even because in pesantren, there are several sciences that must be taught, first aqidah, worship, sharia science, morals, and the cultivation of love of the homeland (Fahham, 2020: 15).

Related to the policy in pesantren, according to Heri Munajib, PDNU members said that there are four faces of pesantren in the covid-19 pandemic, namely: *first*, completely closing pesantren activities, in this case, kiai and out of teaching through online and not moving out. *Second*, open with health protocols in a disciplined manner. *Third*, fully open pesantren and activities in it as usual while doing activities as usual without being too affected by the pandemic situation. This kind of thing is found a lot that becomes a cluster. *Fourth*, open the pesantren with protocol, but with a low level of discipline. It said the boarding school was not ready to carry out the discipline of health

protocols. In fact, not all boarding schools can implement health protocols to the maximum standards.



Picture 1. The Face of Islamic Boarding Schools During the Covid-19 Pandemic

Source: Heri Munajib Humas PDNU, 2020

According to survey PDNU, in implement health protocols in pesantren, there are some difficulties that result in pesantren clusters. It is caused by the number of task forces from among pesantren have not understood the covid-19 protocol as much as 7.3%. Then the lack of human resources that have competence, and the last is the limitation of the protocol place is approximately 45%. Based on this information, it is necessary to hold a basic training task force of students in an effort to overcome Covid-19 and the emergence of new clusters in pesantren by providing training at least 10% of the number of students. In this case, NU and Muhammadiyah organizations several times provide socialization related to pesantren not to strengthen the internal system in pesantren.

Related to the tough pesantren, Pesantren Miftahul Ulum Village Yosorati District Sumberbaru Jember Regency was formed into a tough Pesantren Covid-19. Expect the process of efforts from various institutions and community elements that can further minimize the spread of the Covid-19virus. To become a tough pesantren, pesantren Miftahul Ulum does various preparations visitor visit checked using thermogenic and also required to wash hands. Selain that isolation room is also provided including food barns because the santri is used to cooking itself. According to the pesantren caregiver, K.H. Muksin Baitz said that it was done is one form of efforts of the santri in tackling the Covid-19 pandemic because according to various sources of

the Prophet Muhammad and also the companions also perfected the effort when there was an infectious disease that plagued or *thaun* at that time (Hasan, 2020).



Picture 2. The results of the survey on difficulties in implementing health protocols

Source: Heri Munajib Humas PDNU, 2020

In an effort to face the challenges of pandemics in pesantren, several things can be done, namely: *first*, the importance of pesantren education about Covid-19. This is constrained by the internal pesantren itself, considering that many kiai do not trust Covid-19 (Nashrullah, 2021). They assume that the Covid-19 pandemic is a pandemic and conspiracy, so the importance of education with sitting paradigm kiai-kiai who have this kind of knowledge.

Second, issue guidance on prevention or mitigation of Covid-19 in pesantren with basic training or Task Force training. *Third*, create a *telemedicine* health application program, "salamdok," which is specifically intended to serve students in pesantren throughout Indonesia under RMI (Rabithah Ma'ahid Islamiyah) for free under the Nahdlatul Ulama Doctors Association (PDNU). This becomes important because not all pesantren have Poskestren, let alone is rife also in the community who feel reluctant to seek treatment or be treated in hospital for reasons of fear of "dicovidkan" even though this kind of issue is quite misleading. *Fourth*, some things are also given to pesantren such as free APD, hand sanitizer, hand washing, vitamin C administration for santri by the government or related institutions.

One of the efforts that pesantren can do to prevent the spread of Covid-19 is to embrace the figures. Interestingly, among the figures themselves in pesantren divided in two, the *first* is who believes about the Covid-19 pandemic. At the same time, the *second* thing that occurs is a view that assumes that this pandemic is *abal-abal* (false)

and conspiracy (Lubis, 2021: 147). Therefore, there needs to be socialization from all parties so that the figures can understand the real reality. The second effort is to make sure boarding schools run health or prevention protocols because there is no sterile place anywhere, even in the hospital.

In various sources, it was found that there were three entrances to the Covid-19 virus in pesantren. The *first* door was that the santri at the boarding school was carrying a virus when he first entered. As for the *second*, some people in pesantren who came out began kiai when studying, *ndalem* family, santri during shopping or school outside pesantren which is often termed santri kalong which is quite potential to carry the virus. At the same time, the *third* is an outsider who enters the pesantren, such as the guardian of the supplier's guest santri (packages shoope, bukalapak, Lazada, JNE, etc.) (Muhammad Faizin, 2020). Thus pesantren needs to provide a special room for santri guardians or anyone from outside so that there are preventive measures such as disinfectant rooms.

The Covid-19 pandemic is evocative of many parties, including in maintaining cleanliness and implementing a healthy lifestyle (Atmadja et al., 2020: 196). Pesantren life with a clean heart and healthy living with sufficient means should be cultured immediately. Moreover, *nahdliyin* community people are typical with the term *kemproh* or dirty, so to change the image is quite difficult and requires a process. At least when a pandemic like this is one of the right first steps to remove the stigma that the pesantren people lack hygiene.

So that in the efforts to prevent the Covid-19 cluster in pesantren can be simplified in 3 things, namely; *First*, the pesantren prevention protocol must be able to meet the standards of health protocols preventing the role of Covid-19 teams. *Kedua*, mitigation of exposed pesantren, the *third*, is the most difficult new habit "New Normal" style pesantren or shifting paradigm (Sandi, 2020).

According to Sugeng Ibrahim, as a doctor driving "movement wear masks" (GPM), to deal with Covid-19, there need to be the *first* three modalities that are the ideal body kill the virus, unfortunately, to this day, there is no good cure or efficacy. *Second*, treating the consequences of viral infection with convalescent plasma with anti-inflammatories with stem cells with cell secretaries and all modalities are all still at safe

levels. *Third*, breaking the chain of transmission and this is the most important part against covid breaking the transmission is by washing hands, wearing masks and maintaining distance, these three movements so it must be one (Ibrahim, 2020).

In handling Covid-19 in the country, in early September, the government issued Inpres No. 6 of 2020, which only ordered all cabinet members (governors, mayors, regents) to wear masks, keep their distance, and wash their hands. In the historical record, there have been no inpres whose contents are so simple. But even though it seems simple but cultivating it in the community is not an easy thing and requires patience and long effort. In addition, the efforts made by the government to accelerate the handling of Covid-19 are with vaccination programs. But actually, the vaccination program will not completely eliminate the spread of the virus with the aim of creating *herd immunity*. Even the main thing is to still break the transmission by wearing a mask, maintaining distance, and washing hands.

If observed, virus Covid-19 does not know caste do not, in Indonesia recorded the first cluster is three patients from the family cluster of all three women. Furthermore, new clusters have sprung up, especially those that have the potential to create crowds. Many people who have been exposed, such as some ministers, governors, regents, figures, and so on, even some died (Miskan & Holifah, 2021: 1). Berdasarkan data santri mukim is santri who lives in a cottage and whose santri kalong (afternoon schoolday) night in pesantren about 18 million. In every room, there is a room head but with everything that is potentially overcrowded. Outside, the head of the room is responsible for the compliance of wearing a mask, but they can't wear it constantly in the room where they let go.

Therefore, the first risk mitigation is the age group over 59 years. This age group is not separated from hypertension, diabetes, heart disease, and chronic obstructive pulmonary disease, and obesity. So, pesantren is very important to isolate kiai and his wife, who are over the age of 59 years who have symptoms of hypertension, diabetes, heart disease, and obesity (Rosadi, 2020).

To overcome the potential transmission of Covid-19, not only the government itself works but requires the cooperation of all components of society, social institutions, large organizations such as NU and Muhammadiyah must continue to

campaign for health protocols. Based on the latest data that the number continues to increase now, we are still in the range of 30,000 up to and down, not yet at the peak. When we reach the top when the number has reached the highest number then slowly go down how quickly we will drop the number depends on the level of compliance of all components of this nation to obediently wear masks to keep their distance and wash hands, avoid crowds, reduce mobility.

In fact, there are still pesantren-pesantren that still rule out the importance of health protocols, such as a small percentage of pesantren who still do not realize that this pandemic is a threat reliable let's call it some Pesantren in Madura who say that this is qodho' and qodar. However, the note does not act if we are not balanced with efforts; they will come. Many scholars, kiai, and habaib who died due to exposure to the Covid-19 virus have approximately as many as 584 people, and this indicates that this virus does not recognize social status (Rozin, 2021).

Based on the above exposure, it can be concluded that to deal with the Covid-19 pandemic, especially in pesantren, it requires all components of this nation ranging from government, entrepreneurs or business people, scholars / kiai, the Ministry of Religious Affairs needs to be together in campaigning for the movement to wear masks, maintain distance and wash their hands. If all could be compactly united in the movement, it is likely that the longer the positive confirmation number will slowly decrease. Then along with the synchronization of vaccine programs until mid-2021, the Covid-19 pandemic in Indonesia will continue to decline and be successfully resolved.

Result and Discussion

The Durability of Pesantren During the Covid-19 Pandemic in Agil's Perspective

The era of disruption threatens all established entities. Adaptation, recognizing and reading change sharply, and new environments will determine resistance to extinction. Pesantren and madrasas are entities that are vulnerable to digital change. Therefore, it takes creative and innovative leadership and management to avoid rapid extinction (Samsudin, 2019: 221).

Azyumardi Azra argued that traditional educational institutions such as pesantren are not able to survive the expansion of the general education system, not to mention the secular education system. That way, as a consequence: first, pesantren disappeared after being displaced by public education, second, pesantren underwent a

transformation into a general educational institution, and third, pesantren at least adapted and adopted a bit of educational content and methodology (Royani, 2018: 381).

The durability and continuity of the pesantren education system if analyzed with functionalism structural theory initiated by Talcott Parsons by suggesting that in order for the social organization system to survive, then the system must have four things called AGIL (Syawaludin, 2014: 157). *First, adaption* (adaptation), i.e., the system must adapt to the environment and adjust the environment to the needs (Bahri, 2016: 98). Ma'unah (2016) explained that the adaptation parsons refer to is a situation where a system has found a way to overcome the problem that occurs; it is very natural if the system undergoes changes so that the problem is resolved immediately (Maunah, 2016: 160).

The adaptation system carried out in pesantren is very clear when looking at the function of pesantren, which promotes as a religious education institution that becomes the central *tafaqquh fi al-din* that serves to maintain, develop, and utilize Islamic sciences. The adaptation of pesantren to the community environment as an educational institution has given a lot of share in the formation of religious people. Bahri, "Pesantren Institution as a Local-Genius Able to Survive The Expansion of Educational Modernization," 168. In addition, adaptation is also absolutely necessary pesantren in responding to globalization. In the current era of globalization, there are many challenges that must be faced by pesantren in its role as an Islamic educational institution so that Islamic values do not fade in the midst of the digital era (Indah et al., 2018: 33). Therefore, as a younger generation is expected to be creative and innovative so as not to be replaced by technological sophistication, Islamic teaching can be done by keeping up with the times so that it is easily accepted and applied by the community.

In the current pandemic situation, this adaptation is carried out by relevant institutions to achieve change. In the case of pesantren, there is a change in learning patterns from *talaqqi* (facing) to kiai to online. Initially, all pesantren in Indonesia conducted face-to-face learning activities with kiai, ustadz, teachers who preached in pesantren. Kiai and santri can meet in person to carry out their role as a scientist, while the santri is the recipient. Pesantren has obligations related to technical matters so that the rights of these students are fulfilled.

When there is a Covid-19 pandemic. As a result, pesantren in recommend conducting teaching and learning activities behind closed doors with health protocols. At the beginning of the pandemic, all were shocked by this instant change; there was a lot of unpreparedness from all sides. Learning becomes less than optimal, then kiai and santri are required to keep carrying out their main tasks and fungs. All activities are done online thoroughly adapting by replacing their learning media using available technology using zoom media, Google meet, and the like (Agus et al., 2021; Damayanti et al., 2021). Students also have to adjust in order to follow the lessons and maintain their values. It can be seen if the adaptation will fail if that does only one party. Adaptation must be made by all parties so that the goal can be achieved. But now the students prefer having online classroom using smartphones android rather than laptop (Cahyadi, 2021: 9).

Second, *goal attainment* is a system that must define and achieve its main goal (Bahri, 2016: 99). The recommendations that have been determined must concern the interests of the community and not personal or group interests (Maunah, 2016: 171). In this system, in pesantren, it is very clear that in the historical perspective, the purpose of pesantren education at the beginning of its development is to develop and better understand the religion of Islam. Especially in the fields of fiqh, Arabic, tafsir, hadith, and Sufism (Bahri, 2016: 100). Here it can be concluded that the purpose of pesantren there are two, first is to prepare students to have religious knowledge. The second guide santri to become a human being of Islamic personality who is able to practice his knowledge.

In the case of Covid-19 that has an impact in the field of education, there needs to be a common goal to reduce Covid-19 cases in Indonesia by following government policies and complying with health protocols, namely maintaining distance, wearing masks, and washing hands. Doing so indicates that we have the awareness to achieve the common goal we want to achieve. If Covid-19 cases can decrease, then education in Indonesia can return as it used to be done face-to-face.

Third, *integration*, since the beginning of pesantren education, has been integrating institutionally and curriculum. such as Mambaul ulum Surakarta, Tebuireng Jombang, and modern cottage Gontor Ponorogo (Bahri, 2016: 100). Stem integrated

with essence pay attention to and regulated the relationship between the parts that are its components (Maunah, 2016: 171). Related to functionally based integration of structuralism, when viewed from the phenomenon of the Covid-19 pandemic in Indonesia, the party that plays a role in regulating and supervising the system, especially the system of learning style changes to online, is the Minister of Education. Here, of course, communicate with the Minister of Health and task force responsible related to Covid-19 in determining the education regulations to be applied. Socialization related to healthy lifestyles and health protocols for all parties is very important to suppress the spread of the Covid-19 virus. Individual awareness supports the creation of successful policies from governments.

In the context of pesantren, the pattern of integration relationships can be built between internal parties with external pesantren, such as establishing a relationship with the Covid-19 task force in the local village or regularly reporting the health condition of the students who are mukim in pesantren to the local health center. By paying attention to integrative relationship patterns, the handling and prevention of Covid-19 in pesantren goes better.

Fourth, *latency* (pattern maintenance), i.e., a system must complement, maintain and improve the cultural patterns that create and sustain motivation. According to Ma'unah, in 2016, or pattern maintenance means the system will do something continuously. This repetition is done with the improvement of the completing process in order to be more in accordance with the pattern of interaction that needs to continue to be done so that the system can improve the situation. If so, the stem will be able to overcome the threat and can eventually be resolved. Meanwhile, *latency* in the context of pesantren endurance in an effort to deal with the Covid-19 pandemic is to maintain the policies that have been set if judged the policy is successful.

The implementation of a *local lockdown* policy or pesantren-style micro PPKM by limiting access out of pesantren can reduce the potential for Covid-19 transmission. In addition, tightening health protocols with 5M (wearing masks, staying at a distance, washing hands, staying away from crowds, and reducing mobilization) although it seems difficult to apply in the pesantren environment if some of the wrongs have been done it will be enough to reduce the risk of spread.

The internal policy of such pesantren should be applied if the case of Covid-19 is still high and is feared to rise if after being loosened. During the Covid-19 pandemic, the learning system in pesantren can adapt to alternative learning methods such as online with the aim that pesantren learning activities continue, then cooperate with relevant parties so that their activities are more coordinated and still maintain new regulations and habits in the pandemic period while hoping the situation becomes normal again.

Table 1. The Resilience of Pesantren against the Covid-19 Pandemic in the AGIL Scheme

AGIL	Indicators	Implementation
Adaptation (the problem of acquiring sufficient resources)	<ul style="list-style-type: none"> - Make system adjustments to fit the environment - Science Technology 	<ul style="list-style-type: none"> - Doing a new order of life "new normal" in pesantren - Familiarize yourself with health protocols in boarding schools strictly - Familiarize yourself with online learning or online learning
Goal Attainment (the problem of setting and implementing goals)	<ul style="list-style-type: none"> - The system defines the achievement of goals. - Kiai authority - Mobilization of pesantren resources 	<ul style="list-style-type: none"> - Follow government policies to speed up the handling of the Covid-19 pandemic - Realizing the three main functions of pesantren, namely educational, social, and da'wah functions
Integration (the problem of maintaining solidarity or coordination among the subunits of the system)	<ul style="list-style-type: none"> - A system that manages and regulates the relationships or cooperation of other parties - Norm - Law - Religion 	<ul style="list-style-type: none"> - Ministry of Religious Affairs in coordination with the Directorate of Diniyah Education and Pondok Pesantren - Pesantren coordinates with the task force and related health centers - Cooperation with the internal task force of pesantren
Latency (the problem of creating, preserving, and transmitting the system distinctive culture and value)	<ul style="list-style-type: none"> - Systems to complement and improve and maintain patterns - Education 	<ul style="list-style-type: none"> - Maintaining the policy of implementing health protocols in pesantren - Identifying face-to-face education online

For comparison, according to Mudhofir Abdullah, to respond to the challenges of the durability of pesantren required 4C must develop the *first* four abilities or functions are critical thinking, second, communication, third collaboration, and fourth, creativity (Abdullah, 2020). These four abilities are the aspects that are important for us to have in the face of rapid change. Critical thinking allows us to evaluate and assess all changes. Pesantren and other religious, educational institutions are very important.

Especially in this era where information technology is experiencing rapid development. Islam as a dynamic religion will continue to follow the existing developments in applying Islamic values, with a strong foundation of Islamic values is the provision of humans in the face of the development of today's very advanced times (Manan, 2019: 164). In pandemic situations, boarding schools must be able to think critically, maintaining their intellectual traditions in order to integrate science and knowledge and be applied in social behavior.

Communication *allows* us to read reflecting on information so that we can respond appropriately. Pesantren has a great opportunity in the era of the 4.0 industrial revolution to be more advanced, developed, and widely known in the country and abroad, for that it is very important how we can utilize and use technology in the era of the industrial revolution 4.0. this means the value of Islamic values and culture can be widely spread to all corners of the world only with the internet network. Of course, we must also be able to maintain and filter information from outside that deviates from the value of Islam (Manan, 2019: 163). Thus, pesantren for today's time is very important to be developed so that Islamic values do not fade in the digital era like this because of advanced technology, but can still keep up with the development and changing times, especially its adaptation in the current Covid-19 pandemic.

Collaboration is humanity's greatest gift because, by cooperation, we can solve together the challenges of disasters and problems that arise in modern life. With cooperation can make us have the endurance for it together. In addition, pesantren is also very important to fortify morals for this millennial era. Because in this millennial era, many teenagers have morals that are not good in their daily lives. This is because today, the world has faced the millennial era, where the role of technology is very influential in the formation of a teenage character. For that through pesantren is very instrumental in controlling and fortifying the morals of the younger generation in this millennial era (Hadiono, 2015: 88). Cooperation of all pesantren components is needed in overcoming the complexity of the Covid-19 pandemic problem so as to minimize the emergence of new clusters of pesantren.

Fourth, creativity allows us to always carry out reasoning that can sharpen competitiveness and competence and make someone have the ability to overcome

personal and social problems that must be owned by pesantren. In terms of handling Covid-19, pesantren is required to be able to develop its creativity in dealing with the Covid-19 pandemic.

Conclusion

Based on the discussion with the theme of mitigation efforts and durability of pesantren during the Covid-19 pandemic above, it can be concluded that: *first*, pesantren is one of the institutions affected by Covid-19, evidenced by the many Covid-19 clusters that appear. The existence of pesantren activities must continue even in the midst of pandemic threats because pesantren has a distinctive tradition in implementing its three functions, namely the function of education *tafaqquh fi al-din*, social function, and da'wah function.

Second, by analyzing pesantren mitigation efforts in the midst of a pandemic can be known the various faces of pesantren related to mitigation efforts against the prevention of Covid-19, namely closing completely, opening with protocols, opening fully, and opening with low discipline protocols. The government and related parties also provide socialization of Covid-19 prevention efforts through a resilient pesantren program which is essentially an effort to maximize health protocols (*prokes*). In addition, it can be known that there are three entrances that have the potential to become a medium for the spread of Covid-19 in pesantren.

Third, through AGIL's structural functionalism approach to the resilience of pesantren in the face of pandemics, it can be known that pesantren must be able to adapt the new "new normal" habit order that is ideal in pesantren to realize its sustainability goals (*goal attainment*) by establishing cooperation (*integration*) with relevant parties so that the maintenance of *patterns (latency)* through policies implemented can be implemented consistently in the context of pandemics is to minimize the *mudharat* that is likely to occur.

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