

## THE RESILIENCY OF ISLAMIC BOARDING SCHOOLS IN THE COVID-19 PANDEMIC ERA



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### Abstract

This study focuses on the administrative leadership, financial oversight, and instructional practices of the boarding schools al-Amanah Junwangi, Manba'ul Hikam Putat, and Annur Penatarsewu, Sidoarjo. This study employed a quantitative approach and a case study methodology. Respondents who served as informants for the study included KH. Nurcholis Misbah from al-Amanah, KH. Muh. Salim Imron from Manba'ul Hikam, and KH. Anwar Ichsan from Annur. To give more pertinent supporting information, additional respondents were also included. The findings of this study include Islamic boarding schools applying various learning patterns, ranging from full online, hybrid class systems, to face-to-face by maintaining distance. Additionally, al-Amanah and Manba'ul Hikam were not as negatively impacted financially because the two boarding schools had sufficient "reservoirs" that could accommodate all activities that caused costs to arise during the pandemic and strong confidence and resolve to face the pandemic. In contrast, Annur Islamic boarding school had sufficient impacts on learning and financial management. The fact that Annur Islamic Boarding School has several alumni who support the academic success of students who are impacted by the moving learning model, however, is another strength that has helped it survive during the COVID-19 pandemic.

**Keywords:** Governance, Financial Management, Learning Patterns, Covid-19 Resilience

## INTRODUCTION

Education is one of the important means for the People of Indonesia to achieve the ideals of the nation (Suyatno, 2023). A good education teaches learners not only to be proficient in knowledge, but they must also to have a civilized character (Martha et al., 2022). Good character is believed to be able to support the acceleration of the development process of students in absorbing knowledge. Studies conducted by Wardoyo (2015) show that human character can influence learners to behave well, be honest, be fair, and keep their views, including in absorbing science. One of the institutions that prioritizes character teaching in the educational process is boarding school. Boarding school is one of the Islamic educational institutions in Indonesia that emphasizes a religious teaching approach based on the Qur'an and Hadith as a basic basis for students to understand the meaning of life and implement Islamic values in the community in general (Herman et al., 2020).

Based on the typology, Islamic boarding schools in Indonesia have two types, including traditional boarding schools and modern boarding schools (Muafiah et al., 2022). Traditional boarding schools teach Islamic religious sciences including classical books written by previous scholars, while modern boarding schools teach Islamic religious sciences and general sciences, but still teach some classical books such as traditional boarding schools (Zuhriy, 2011). The majority of Islamic boarding schools apply a management pattern that is oriented towards the cultivation of a spirit of sincerity, sincerity, and volunteerism which is often referred to as the concept of *lillahi ta'ala* (Rohman & Muhtamiroh, 2022). The concept animates all activities at the Islamic boarding school. The absence of a balance between ability and adequate professionalism in the concept of *lillahi ta'ala* causes the implementation of Islamic boarding school management to not be able to run effectively (Yusup et al., 2018). So, strategic efforts are needed for the development of Islamic boarding schools to achieve the goals of their character-based education and survive when problems occur that threaten the sustainability of Islamic boarding schools (Marzuki et al., 2020).

The COVID-19 pandemic has changed the living habits of all elements of society in Indonesia, including the Islamic boarding school environment. The presence of the COVID-19 pandemic also raises a sense of worry for every element of society (Prasetyo, 2022). The self-defense and ability of each individual, especially the Islamic boarding school community

to adapt to the environment in this pandemic situation, are different. The phenomenon that results from a strong system of adaptation and its term is used to describe the flexibility that allows a person to appear at risk to "bounce back" from difficulties and even develop in the face of challenges called resilience. It is not a one-dimensional quality, that a person has or does not possess, but rather the accumulation of many skills and resources at different times and varying degrees (Mohamed & Thomas, 2017).

In the current atmosphere of the COVID-19 pandemic, it can be seen that students and teachers have become accustomed to the atmosphere of a new learning environment in the context of education. They are used to learning that does not require face-to-face, learning from home (Hermawan et al., 2021; Junjunan et al., 2021). This is a challenge for Islamic boarding schools in achieving their main goals because the character values built by Islamic boarding schools are not enough with only the application of e-learning from home. In addition, the cultural approach is an absolute requirement for boarding schools to produce smart and virtuous students (Malik et al., 2017). In addition, the management pattern of Islamic boarding schools and finances built on a cultural basis needs to be adjusted to the regulations provided by the government to prevent the transmission of COVID-19 in Indonesia and develop resilience (Mansir, 2021; Yani et al., 2023).

Several studies in Indonesia focus on the study of the resilience of Islamic boarding schools during the COVID-19 pandemic. Research by Hasanah, et al found that the implementation of adaptation to new habits and the implementation of health protocols in education policies at the Al Muayyad Islamic Boarding School in Surakarta, Central Java during the Covid-19 pandemic, in general, has followed and referred to the government's policy on the implementation of Islamic boarding school education (Hasanah et al., 2021). Meanwhile, a study conducted by Masruri, et al. (2021) examined financial management in maintaining the quality of Islamic boarding schools during the Covid-19 pandemic. Furthermore, the management of the Tegalsari Islamic boarding school is required to have a role as catalysts, solution givers, process helpers, and resource linkers (Dinana & Subiyantoro, 2021).

In addition, Hayati's research shows that the Darunajah 2 Bogor Islamic boarding school has challenges in the application of e-learning carried out during the Covid-19

pandemic such as the lack of interaction between teachers and students, the network that arises from sinking, quotas that run out quickly and expensively, and the lack of active participation of students (Hayati, 2020). In contrast to the El Faws Pagu Kediri Islamic boarding school which succeeded in creating a shopee and bukalapak online store by administrators and students to improve the economy of the students during the Covid-19 pandemic (Candra et al., 2021).

There are several studies related to resilience, including research conducted by Widhawati, et al. (2021) which states that religiosity, social support and spirituality can help build resilience, where resilience can be a protective factor in the decline of mental health during the Covid-19 pandemic. Furthermore, research Muslimah, et al. (2019) describes the findings that the average cause of difficulties or stress and resilience when studying in Islamic boarding schools is due to early arrival or early transition, strict rules for living and studying in Islamic boarding schools and school workload during the day, as well as the lack of soft skills taught in Islamic boarding schools apart from Islamic skills and religious knowledge. In contrast to the research conducted by which examines the effectiveness of bibliotherapy to improve three resilience factors, namely factors I have, I am, and I can.

Some of these studies show that there are challenges faced by Islamic boarding schools such as the transformation of religious-based character education values and financial management of Islamic boarding school management due to the Covid-19 pandemic. Traditional Islamic boarding schools are known as educational institutions for the proletarian community cluster. This community has the expectation that the cost of education in Islamic boarding schools is less than the cost of education in schools in general. Meanwhile, when Islamic boarding schools implement learning from home during the Covid-19 pandemic, it will give parents the assumption that when children study at home, it means that they are on holiday, so that an assumption arises that there is no longer a need for boarding school fees. This is a challenge for Islamic boarding schools in financial management and is an interesting point to research (Ardiansyah et al., 2020; Mangani et al., 2019). In addition, another challenge faced is new habits that are contrary to boarding school cultures such as congregational *tahajud* prayers, *murojaah* and *tadarus* preaching together,

*tahfizh* and lectures, as well as other togetherness routines that will not be able to be taught through the application of e-learning.

Various challenges of Islamic boarding schools during the COVID-19 pandemic have become the focus of current research to find methods and strategies for maintaining the existence of Islamic boarding schools in Indonesia. Visionary boarding school management must be able to read the opportunities that exist. If viewed from the aspects of daily life where there is a shift in religious values in life, it can be considered as an opportunity for Islamic boarding schools to color the civilization of the community. This is the motivation for researchers to extract information from caregivers and *Kyai* of Islamic boarding schools on the east coast of Sidoarjo in implementing their educational and financial strategies during the COVID-19 pandemic (Sinaga et al., 2022).

This research provides an overview of the role of Islamic boarding school management in managing education and finances during a crisis. In addition, this research generally spurred and evaluated the governance performance of private educational institutions in Indonesia in the face of COVID-19. Furthermore, this research is a mediation between government policies and religious-based education activists in a joint effort to prevent and fight the spread of COVID-19. This research was only conducted in several Islamic boarding schools in the east coastal area of Sidoarjo Regency, so this research cannot be generalized more broadly in the context of culture and environment. However, the results of this study can be developed by various other relevant disciplines, such as education, economics, culture, religion, and even aspects of child behavior and psychology.

## **REVIEW OF LITERATURE**

Good character is believed to be able to support the acceleration of the development process of students in absorbing knowledge. Studies conducted by Wardoyo (2015) show that human character can influence learners to behave well, be honest, be fair, and keep their views, including in absorbing science. One of the institutions that prioritizes character teaching in the educational process is boarding school. Boarding school is one of the Islamic educational institutions in Indonesia that emphasizes a religious teaching approach based on the Qur'an and Hadith as a basic basis for students to understand the meaning of life and

implement Islamic values in the community in general (Herman et al., 2020; Muhsinin et al., 2024).

Based on the typology, Islamic boarding schools in Indonesia have two types, including traditional boarding schools and modern boarding schools (Muafiah et al., 2022). Traditional boarding schools teach Islamic religious sciences including classical books written by previous scholars, while modern boarding schools teach Islamic religious sciences and general sciences, but still teach some classical books such as traditional boarding schools (Zuhriy, 2011). The majority of Islamic boarding schools apply a management pattern that is oriented towards the cultivation of a spirit of sincerity, sincerity, and volunteerism which is often referred to as the concept of *lillahi ta'ala* (Rohman & Muhtamiroh, 2022). The concept animates all activities at the Islamic boarding school. The absence of a balance between ability and adequate professionalism in the concept of *lillahi ta'ala* causes the implementation of Islamic boarding school management to not be able to run effectively (Yusup et al., 2018). Thus, strategic efforts are needed for the development of Islamic boarding schools to achieve the goals of their character-based education and survive when problems occur that threaten the sustainability of Islamic boarding schools (Marzuki et al., 2020).

## RESEARCH METHOD

This research is a type of qualitative research with a case study method. A case study is a research method carried out to provide a complete picture of an event either covering individuals or groups or a portrait of the life of both (Creswell, 2003). This is in line with the purpose of this study, which is to find methods and strategies for maintaining the existence of Islamic boarding schools in Indonesia. To be able to achieve the research objectives, data is needed to be used to carry out analysis so that the problems that have been mapped above can be parsed properly.

The data used in this study are included in the primary and secondary data. In primary data, the collection of research data begins with making observations on the boarding school

that is the object of the study. The observation aims to get an overview of the management process and teaching and learning activities during the COVID-19 pandemic.

After the observation is carried out, the next stage of data collection is to carry out an interview, the type of interview that will be carried out is an in-depth interview. Interviews were conducted with boarding school managers, boarding school teachers, and students in boarding schools who were informants in this study. Interviews with the first informant, namely the boarding school manager consisting of the boarding school caregiver and the boarding school financial treasurer, were conducted to get a complete and in-depth picture of how the management both in terms of managerial and financial aspects during the Covid-19 pandemic took place. The next informants are the teachers in boarding schools, this is done to find out clearly and in-depth about how the teaching and learning process is from the teacher's perspective.

Next is an interview with the students to get an idea from the point of view of the students so that two points of view are obtained to complement each other. In addition to interviews and observations which are primary data sources, secondary data were also used in this study. The secondary data used in this study are in the form of documents supporting managerial activities, education, and financial management of Islamic boarding schools which are part of the documentation technique (Buchori et al., 2024).

As for the criteria for Islamic boarding schools on the east coast of Sidoarjo Regency which are the object of this study, first, this study chose Islamic boarding schools that already have an operational permit from the Ministry of Religious Affairs of the Republic of Indonesia. Second, the Islamic boarding school that will be used as the object of research at least has a boarding school program at the *tsanawiyah* and/or *aliyah* level, the existence of the program indicates that the Islamic boarding school has carried out financial management for boarding school and schools. Third, Islamic boarding schools that have graduated from student and have a Qur'an *tahfidz* program which is a learning achievement and support for the internal curriculum of the boarding school.

The data analysis technique used in this study is to use case study analysis techniques consisting of category collection, and category collection. The selection of this research

design is based on considerations to obtain more detailed data related to the respondents you want to study. At this stage, the researcher looks for a collection of examples of data and seeks to obtain meanings relevant to the focus and objectives of the study. Next, the researcher conducts a direct interpretation of the data that has been collected. After direct interpretation, the researcher then begins to form a pattern and look for harmony between the two or more categories that have been obtained so that the researcher can properly infer the data that is being analyzed.

## **RESULTS AND DISCUSSION**

### **Inculturation of Islamic Boarding Schools in the Era of the Covid-19 Pandemic**

Boarding as an Islamic educational institution in Indonesia has a variety of functions and roles. The majority of Islamic boarding schools in Indonesia are seen as institutions for moral and religious education, institutions for proselytizing, and also as socio-economic institutions where there are various challenges in the development of Islamic boarding schools both from within (internal) and from outside (external). Sidoarjo Regency is one of the cities where school-based Islamic boarding schools grow and develop. The development of modern Islamic boarding schools in Sidoarjo Regency has become an interest of the author to measure how far the level of strength of Islamic boarding schools is in facing the pressure of the COVID-19 pandemic. The strength in question is a form of boarding governance in terms of process, finance, and learning for students and students.

The boarding that is the object of this study has criteria that already have an operational permit from the Ministry of Religious Affairs of the Republic of Indonesia. In addition, the Islamic boarding school that will be used as the object of research at least has a boarding school program at the *tsanawiyah* and/or *aliyah* level, the existence of the program indicates that the Islamic boarding school has carried out financial management for boarding and schools. The next criterion is Islamic boarding schools that have graduated from student and have the Al-Qura'n *tahfidz* program which is a learning achievement and supports the internal curriculum of the boarding.

Based on these criteria, the author obtained Islamic boarding school objects in the east coastal area of Sidoarjo Regency, including the Al-Amanah Junwangi Sidoarjo Islamic Boarding School, the Manba'ul Hikam Putat Sidoarjo Islamic Boarding School, and the An-Nur Penatarsewu Sidoarjo Islamic Boarding School. From several Islamic boarding schools above, the author conducted data mining for 2 (two) months from May to June 2022. The data unearthed from the three Islamic boarding schools is identical regarding the process of governance of Islamic boarding schools during the pandemic, financial management of Islamic boarding schools during the pandemic, and learning patterns of Islamic boarding schools during the COVID-19 pandemic.

### ***Pesantren* (Islamic Boarding School) Governance Process during the Covid-19 Pandemic**

After conducting an interview process with one of the administrators of the al-Amanah Junwangi Islamic Boarding School, Gus Izza, he said that during the Covid-19 pandemic, all *pesantren* governance processes related to the pandemic were handled by the Covid-19 task force. The purpose of the establishment of the Covid-19 task force is to handle all school and Islamic boarding school activities during the pandemic, including in handling the pandemic, administrative processes and health protocols. The Covid-19 task force was taken from representatives of male and female dormitory institutions, *Aliyah*, *Tsanawiyah*, and *Ibtidaiyah*.

### **Financial Management of Islamic Boarding Schools during the Covid-19 Pandemic**

Regarding the financial management of Islamic boarding schools during the Covid-19 pandemic, all institutions from *Aliyah*, *Tsanawiyah*, and *Ibtidaiyah* worked together to support health protocol activities. During the Covid-19 pandemic, the task force in charge of managing finances is the task force team (task force) for the finance department, starting from the expenditure of health needs to the cost of rapid tests, all arranged by the Covid-19 task force team. The cost of spending on Covid-19 needs comes from the contribution funds of all institutions (*Aliyah*, *Tsanawiyah*, and *Ibtidaiyah*), funds from Islamic boarding schools and BOS funds. The funds for Islamic boarding school activities allocated to support the health of students consist of funds for outing class activities, extra-curricular activities,

project activities, as well as construction activities for facilities and infrastructure that are dismissed first. Although the al-Amanah Junwangi Islamic boarding school has its own Poskestren, all costs related to handling the Covid-19 pandemic are still borne by the *pesantren*.

The financial management of the al-Amanah Junwangi Islamic boarding school is managed by each institution, which is then forwarded to the *pesantren*. So, the cost of handling Covid-19 and the health protocols needed for every six months such as the cost of rapid tests, serology, the cost of buying hand sanitizers, vitamin supplies, cubicles, making hand washing areas, giving masks and so on are not charged to students. The tuition fee paid by the students is an include fee from Islamic boarding school and school activities. As much as possible, the Covid-19 financial task force team does not use the student's tuition fee for handling fees and health protocols, if it is felt that it is lacking, it is taken from the tuition fee.

When there was a Covid-19 pandemic, the payment of tuition fees for students remained in the amount of Rp. 850,000, there was no decrease, except for students who still had not returned to the cottage because there was a reduction in food costs. The tuition fund is divided into junior high schools of Rp. 125,000 managed for activities at school, Rp. 50,000 for savings and the rest is managed for Islamic boarding school activities such as food fees, Islamic boarding school repairs and so on. Each institution has different financial capabilities, this is because the institution's finances are obtained from the large number of students. Meanwhile, the management of teacher salaries is carried out based on the decision of the Foundation. Teachers in al-Amanah only teach in schools while *ustadzah* teach in Islamic boarding schools accompanied by caregivers. Official activities have been covered by the school, while activities outside the school are covered by *pesantren*. If there is a momentum activity, then the finances come from submitting an activity proposal.

### **Learning Patterns of Islamic Boarding Schools during the Covid-19 Pandemic**

From the results of an interview with one of the administrators of the al-Amanah Junwangi Islamic Boarding School, namely Ustadz Shobirin, the pattern of learning *pesantren* during the pandemic is carried out periodically. At the beginning of the Covid-19

pandemic, Abah Yai ordered the students to return to their homes. The students were sent home to follow government instructions. Teaching and learning activities, both Islamic boarding school and school activities, are carried out online using YouTube media. All students from the *Aliyah*, *Tsanawiyah*, and *Ibtidaiyah* levels are required to take part in online learning by seeing and understanding videos on YouTube that have been given by the teacher. In addition, students are also given assignments that are done and collected online, such as collecting assignments using PDFs given directions by teachers through the WhatsApp group.

In addition to using YouTube as a learning medium, al-Amanah Junwangi Islamic Boarding School also uses online face-to-face learning methods through Zoom meetings and Google Meets. This online teaching and learning activity is only valid for two months, namely from May to June. After the online learning process lasted two months, Abah Yai conducted an evaluation together with the administrators of the al-Amanah Junwangi Islamic boarding school, he said that "we must not be afraid of the COVID-19 pandemic outbreak, we must continue to maintain health protocols, behind this, there must be wisdom".

After conducting an evaluation taking into account various things, Abah Yai decided to put his students back in the cottage in December, with the condition that before January 2021 all health protocols ranging from strict guarding from the gate and the implementation of the rapid test were carefully prepared. All elements of elementary, middle, and high school institutions under the auspices of *pesantren* are carried out rapid tests and serology before entering the cottage area, this is applied both to students and also teachers teaching al-Amanah Junwangi Islamic boarding school.

After being notified that in December students were allowed to return to the cottage, almost 90% of the responses of the student's parents allowed their children to return to the cottage. The remaining 10% of the student's parents disagree because the majority of the student's parents' profiles work as doctors or nurses. Although in the first semester, the parents of the students were still worried about the health condition of their children, over time the parents of the students entrusted their children's health to the teachers and kyai who took care of the al-Amanah Junwangi Islamic boarding school.

After the health protocol has been carefully prepared, the students are allowed to return to the cottage but their arrival is carried out in stages, starting from a higher level, namely from the high school level. This activity was carried out as a test of the strength of the *pesantren* health protocol. Before entering the gate of the cottage, the students are required to show the results of the rapid test and a health statement certificate known by RT that for approximately 10 days before returning to the cottage, the student did not carry out activities outside the home.

During the COVID-19 pandemic, all special programs in the cottage, starting from book learning activities and *tahfidz*, continued to run. Because if the activity is dismissed, the students have no other activities besides attending compulsory lessons at school and in Islamic boarding schools. So that all activities at the al-Amanah Junwangi Islamic boarding school are carried out, it's just that before carrying out activities, the students are required to comply with health protocols and their activities are always at a distance.

The activity of accepting new students (PPDB) is still running even though there is a slight decrease, these activities are obviously different compared to before the Covid-19 incident. However, the enthusiasm of the students for schooling at the al-Amanah Junwangi Islamic boarding school is still the same, the Islamic boarding school received 400 students from 600 students who registered. Many parents are interested in entering their children into the al-Amanah Junwangi Islamic boarding school because many Islamic boarding schools implement an online system. Not all Islamic boarding schools implemented a system like al-Amanah, even the regent had reprimanded Abah yai because during the pandemic students remained in the cottage. By being given reasons and explanations that are following the conditions in the field, the regent gave a positive response and even the al-Amanah Junwangi Islamic boarding school was used as an example so that other huts could follow the system implemented in the al-Amanah Junwangi hut. Abah Yai only advised that "we must follow the rules of the government but do not create new problems".

### **Resiliency of *Pesantren* in the Pandemic Covid-19 Era**

The resilience of Islamic boarding school learning in the pandemic has been prepared 50% using face-to-face learning systems. Early learning is carried out in the classroom by

reducing the number of students and learning hours, where there are two sessions, namely the morning class and the afternoon class which are filled with 50% of the students per class. But the system did not run long, because the system burdened the teachers and yai. After finding other alternatives, learning is still carried out in the classroom but only by reducing learning hours. This is where before the Covid-19 pandemic, classroom learning was carried out from morning to evening, and when the Covid-19 pandemic occurred, learning was only carried out from morning to noon.

After one year of the COVID-19 pandemic passed, in June 2021, school and Islamic boarding school learning activities were implemented. In the middle of the year when the Covid-19 pandemic increased again (delta variant), many students experienced the flu, but the al-Amanah Junwangi Islamic boarding school continued to carry out learning activities normally. Because no students are coming in and out of the cottage, except for teachers and Yai. All teachers and Kyai who have an interest in leaving the cottage must show a rapid test letter. In addition, students who have interests and suffer from illness for 10 days are allowed to go home by complying with the SOP that has been imposed by the cottage. If outside the cottage there are students who are indicated by COVID-19, this is considered normal because the doctor of the al-Amanah Junwangi Islamic boarding school already knows the pattern of life of the students.

In the al-Amanah Junwangi Islamic boarding school, there are no kalong students, all students are required to go to school and *nyantri* at the *pesantren*. If there are parents who want to visit their children, they are required to have permission in advance from the management of the Islamic boarding school. The curriculum applied to al-Amanah consists of *Diniyah* and National both combined for learning in schools and Islamic boarding schools. The daily routine of the students starts with getting up at three o'clock in the morning to do the evening prayer followed by the dawn prayer, and then continues with the Language class. At half past six, all students are required to perform congregational prayers and then continue to go to school. Learning activities at school start from seven in the morning to three in the afternoon. There are two breaks, the first break at ten o'clock and the second break at twelve o'clock to perform *dzuhur* prayers and lunch. Then at three o'clock in the afternoon, the students returned to the dormitory to continue routine activities at the *pesantren*.

Furthermore, the resilience of the Manba'ul Hikam Putat Islamic boarding school during the COVID-19 pandemic can be seen from various aspects of administrative, financial, and learning management. In the aspect of *pesantren* governance, Manba'ul Hikam applies traditional learning in a modern way. The traditional thing in question is that *pesantren* consider the Covid-19 pandemic to be an ordeal from Allah SWT who certainly has a 'cure' (solution) to deal with it.

The strong confidence and determination of the *pesantren* caregivers (Abah Kyai) encourage the managers of the Manba'ul Hikam Islamic boarding school not to worry too much and be afraid of the COVID-19 pandemic as long as they continue to pay attention to health protocols. Meanwhile, modern methods carried out by the Manba'ul Hikam Putat Islamic boarding school include implementing managerial publications and reporting from the aspects of transparency and accountability of financial reporting, as well as the use of operational allocation funds as productive activities.

Meanwhile, in the aspect of financial management, the Manba'ul Hikam Putat Islamic boarding school has the strength of a large number of students to provide sufficient budget funds used during the pandemic. *Pesantren* with face-to-face learning activities that are almost full during the COVID-19 pandemic make *pesantren* not feel lacking. The operational funds allocated for the construction of infrastructure during the pandemic, it is still enough to provide subsidies for local communities affected by the temporary repatriation of students.

The strategy used by the Manba'ul Hikam Putat Islamic boarding school while still carrying out face-to-face learning in person can dismiss the assumptions and assumptions of the student guardians that the repatriated *pesantren* students do not have the obligation to pay in full for educational coaching contributions. In addition, students who come from *pesantren* when they are repatriated, are felt that they will not be able to increase the targets set by *pesantren* such as *murajaah*, congregational sunnah prayer culture, Arabic based conversations, to *tahfidz* for the graduation requirements of the students. So, the donation of educational coaching obtained by *pesantren* is still full, and there is no reduction.

Meanwhile, in the aspect of learning, the Manba'ul Hikam Putat Islamic boarding school did not feel a significant difference between before and during the COVID-19

pandemic. Based on the analysis data, it was found that only at the beginning of the pandemic month, *pesantren* had repatriated students, but the rest of the students carried out teaching and learning activities normally and were carried out face-to-face. The *pesantren* policy is not to follow the rules of the government's instructions and school supervisors, but the *pesantren* has strong confidence and determination through the direction of the *pesantren* caregiver (Abah Kyai). In addition, the guardians of the students fully entrusted their children to the *pesantren*. What became the *pesantren* policy during the Covid-19 pandemic was supported by the guardians of the students, because the *pesantren* implemented high transparency and accountability for reporting to all student guardians through direct notification and sending official letters from the *pesantren*.

Then, the resilience of an Annur Penatarsewu Islamic boarding school during the COVID-19 pandemic, which was seen from the aspects of administrative governance, financial management, and learning patterns, was felt to be quite 'determined' in responding to it. In its administrative governance, the Annur Penatarsewu Islamic boarding school runs in an orderly manner, always following the rules of the policies issued by the government and the school supervisory board of the regional Education and Culture office. The implementation of learning from home, hybrid classroom learning, and face-to-face learning by maintaining overall distance has been carried out by Islamic boarding schools to anticipate the spread of the COVID-19 pandemic.

*Pesantren* does not want to cause a '*pesantren* cluster' and minimize it as the cause of the pandemic in the *pesantren* environment. Regardless of the strategic condition of the *pesantren*, it is located in the middle of Penatarsewu village, and it is almost integrated into the community. In addition, learning that makes the pattern of maintaining distance can be done by *pesantren* because of the strength of adequate infrastructure, and *pesantren* which still have an affordable number of students for the implementation of social distancing. Mosques and other infrastructure facilities can facilitate the needs of the Annur Penatarsewu Islamic boarding school during the COVID-19 pandemic.

Meanwhile, in the aspect of financial management, Annur Penatarsewu Islamic Boarding School plans to use financial digitalization in collaboration with Indonesian Sharia

banks. The condition of COVID-19 pandemic has caused an Annur Penatarsewu Islamic boarding school to be quite affected by financial management which affects the guardians of students as well as *ustadz* and *ustadzah*. The implementation of distance learning carried out from home has caused a cut in the contribution of student education development to almost half of the income of Islamic boarding schools. This has caused Islamic boarding schools to manage activities and activities during the Covid-19 pandemic to be hampered.

In addition, the implementation of the hybrid class system contributed to a significant impact on the income of the *ustadz* and *ustadzah*. There is a reduction in learning hours for students due to a hybrid system that emphasizes changing subject hours in shifts and alternately. From the reduction in learning hours, the income of teachers will also be reduced, because the source of income of teachers mostly relies on teaching, except for teachers who have certain positions. However, teachers still get additional income from the implementation of intensive quarantine learning at the Annur Penatarsewu Islamic boarding school during the COVID-19 pandemic.

Meanwhile, in the aspect of learning patterns, Annur Penatarsewu Islamic boarding school is assisted by alumni to achieve the learning outcomes of its faith-based graduates. The strength of alumni who always provide benefits (sharing knowledge) to help their younger siblings in the implementation of intensive learning for students who are very affected at the Annur Penatarsewu Islamic boarding school. In addition, the persistence of the *ustadz* and *ustadzah* who are committed to building and advancing *pesantren* has several learning innovations. The experience of fully online learning or e-learning, a hybrid class system, to technology and information-based learning in the classroom provides an improvement in the teaching methods and styles of *ustadz* and *ustadzah* in *Pesantren*. The collaboration of *ustadz* and alumni who accompany students for the achievement of suboptimal graduate learning during the COVID-19 pandemic can provide quite improved results.

## CONCLUSION

Based on the results of the analysis and discussion, the conclusions of this study are as follows: The role of the management of caregivers and *kyai* in maintaining the sustainability of Islamic boarding schools during the Covid-19 pandemic in the east coastal area of Sidoarjo regency is quite diverse. Kyai and the caregivers of al-Amanah Junwangi Islamic Boarding School and Manba'ul Hikam Putat Boarding School had a significant influence. Abah Kyai, Kh. Nurcholis Misbah (al-Amanah) and Kh. Muh. Salim Imron (Manba'ul Hikam) gave instructions to continue to comply with health protocols, but the next emphasis to *pesantren* managers is not to be afraid of the Covid-19 pandemic outbreak, *pesantren* must still maintain health protocols because behind this all there must be wisdom. This message is used by all elements of the *Pesantren*, it provides a positive strength of confidence and determination for the *pesantren* in surviving during the Covid-19 pandemic. Meanwhile, Pesantren Annur Paenatar Sewu, his caregiver, emphasized following all policies from the government, including the learning process and health protocols.

The learning process of Islamic boarding schools carried out during the COVID-19 pandemic in the east coastal area of Sidoarjo regency is relatively similar and the same, only the timing of its implementation is different. At the beginning of the COVID-19 pandemic, learning was carried out online or from home, then annur Penatarsewu Islamic boarding school only continued the hybrid class system, while *pesantren* al-Amanah and Manba'ul Hikam ventured to include their students in the Islamic boarding school. In the end, all Islamic boarding schools try to conduct face-to-face learning while still complying with health protocols.

The strategy of *pesantren* in managing finances varies, *pesantren* al-Amanah Junwangi with the management strategy by its independent task force group, not only that the message from Abah Kyai 'we have Allah SWT' gives its enthusiasm for the sustainability of *pesantren*. Furthermore, the Manba'ul Hikam Putat Islamic boarding school uses a full payment strategy, there are no deductions because almost all students continued to enter during the Covid-19 pandemic, even though they had repatriated the students even though for a moment, there was quite a lot of '*tandon*' nemun, this gave confidence to the Manba'ul

Hikam Putat Islamic boarding school to survive during the pandemic. The strategy of *pesantren* in managing finances varies, *pesantren* al-Amanah Junwangi with the management strategy by its independent task force group, not only that the message from Abah Kyai 'we have Allah SWT' gives its enthusiasm for the sustainability of *pesantren*. Furthermore, the Manba'ul Hikam Putat Islamic boarding school uses a full payment strategy, there are no deductions because almost all students continued to enter during the COVID-19 pandemic, even though they had repatriated the students even though for a moment, there was quite a lot of '*tandon*' *nemun*, this gave confidence to the Manba'ul Hikam Putat Islamic boarding school to survive during the pandemic. Then the Annur Penatarsewu Islamic boarding school experienced an affected situation due to the deduction of educational development donations which was almost 50% of the total cost of the *pesantren*. In addition, the graph of the acceptance of new student registrations in all Islamic boarding schools has increased significantly during the COVID-19 pandemic, this can certainly be a provision for *pesantren* to survive in the vortex of the COVID-19 pandemic in the future.

The management management solutions, effective learning processes, and financial governance provided by *pesantren* al-Amanah Junwangi rely on the existence of a COVID-19 pandemic task force cluster which is formed from representatives of various institutions under the auspices of *pesantren* al-Amanah Junwangi. While the solution provided by the Manba'ul Hikam Putat Islamic boarding school is armed with strong confidence and determination from Kyai as the caregiver of the *pesantren*, this capital is inseparable from the spirit of the *ustadz* and *ustadzah* who provide the best possible educational services to the students of Manba'ul Hikam Putat during the Covid-19 pandemic. Meanwhile, the solutions provided by the Annur Penatarsewu Islamic boarding school include mobilizing alumni to carry out intensive learning for grade 9 (Nine) students who are felt to be very affected to complete the achievement of graduate learning standards.

The efforts made by *pesantren* al-Amanah to maintain the culture and values of *pesantren* are by implementing all *pesantren* learning activities both in *madrasahs* and *diniyah* at the *Ibtidaiyah*, *Tsanawiyah*, to Aliyah levels. While the efforts made by the Manba'ul Hikam Islamic boarding school are not too far from those made by the al-Amanah Islamic boarding school, it's just that the thousands of students owned by the Manba'ul Hikam

Islamic boarding school are one of the forces that support *pesantren* to be able to survive during the pandemic, and the efforts made by the Annur Penatarsewu Islamic boarding school have increased the acceptance of new student registrations such as Animo prospective students before the Covid-19 pandemic.

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