

The Response and Negotiation of Pesantren in Maintaining the Values of Pesantren During the Covid-19 Pandemic: A Case Study of Pondok Pesantren Darussunnah Hadith

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ABSTRACT

As a result of the Covid-19 pandemic, all aspects of education must change and adjustments, including Islamic boarding schools (Pesantren). This educational institution must adapt the learning system by implementing various kinds of learning methods. This article was to analyze how Islamic boarding schools in urban areas respond to this pandemic by conducting a blended learning system as an alternative to teaching pesantren values and religious sciences. This study used a case study approach by conducting a series of in-depth interviews and engaging observations with strict health protocols. The result showed that the blended learning between the offline learning system for some students who live in the pesantren and online for students who live at home was less effective in teaching the values of the pesantren. This research showed that the ability of the pesantren in innovation learning and negotiate between the values of the pesantren and the conditions of the Covid-19 pandemic. The pesantren still maintains the values of the pesantren with the obstacles that arise during the teaching and learning process even though the teaching and learning process was carried out online and some students' learning at home.

Keywords: *Islamic Value Pesantren, Pesantren on Covid-19, Maintaining Value Pesantren*

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INTRODUCTION

Entering 2020, the world was shocked by the emergence of the Coronavirus outbreak known as Covid-19. This outbreak was first discovered in late December 2019 in the Wuhan area, China. In less than three months, Covid-19 has spread to all continents except Antarctica. So that on March 11, 2020, the World Health Organization (WHO) announced Covid-19 as a global pandemic disaster. Covid-19 is an ongoing problem, and around 200 countries in the world have been infected, including Indonesia, by this virus (WHO, 2020). From the visible data submitted by the Covid-19 handling task force on November 28, 2020, at 12.00 WIB, there were 527,999 cases of Covid-19, and 441,983 patients recovered (COVID-19, t.t.). A person can be infected with Covid-19 through the spreading of the droplet or small droplets such as the nose or mouth when coughing, sneezing, and speaking. The droplet can also fall on nearby objects. Thus, if someone else touches objects that have been contaminated with

the droplet and that person touches the eyes, nose, or mouth (triangle face), that person can be infected with COVID-19. This is why it is important to wash hands regularly with soap and running water or clean them with alcohol (*Infeksi Emerging Kementerian Kesehatan RI*, t.t.). Therefore, it is necessary to do social distancing or keep your distance and avoid the crowd.

To reduce transmission, the government imposed social restrictions (*social distance*). Not only markets or shops, offices, and schools are also closed, including Islamic boarding schools (henceforth: pesantren). Teaching and learning activities, that are usually held in classrooms using a face-to-face system, must temporarily be transferred to their respective homes to break the chain of the spreading of Covid 19. The period of the Covid 19 pandemic began to shift and shake many learning processes that change learning systems and methods from face-to-face into online learning methods. Due to the rapid advancement of technology, there are now many application features that can help the distance learning process such as WhatsApp, google classroom, zoom meeting, google meet, and many more application features that can support the learning process. This condition raises a challenge for teachers and *asatidz* in pesantren to be able to monitor and see the evaluation of the learning progress of students (henceforth: santri) (Kahfi & Kasanova, 2020).

Unlike schools that generally carry out full online learning, the teaching and learning process in Islamic boarding schools in facing this pandemic is quite diverse. There are at least three ways that pesantren generally do. First, the pesantren maintains its santri to stay in the pesantren as usual. Second, the pesantren chooses to send all santri back to their homes. Third, the pesantren takes the middle path, by dividing santri to stay in the pesantren partially and half of them are returned to their homes.

The first strategy is the pesantren that chooses to keep the students to stay in pesantren. It is because pesantren is the most appropriate place to deal with these pandemic conditions. Even outside the pandemic, students are not allowed to go in and out without permission and this activity is prohibited, especially in modern pesantren (Rahmawati, 2015, hlm. 2). According to Deden Z. Farhan, Chairman of the Ansor Youth Organization, Lebak, pesantren is used to do quarantine or lockdown for the disciplinary process. Although it is different from the goal of health quarantine, according to him, students who are in pesantren are safer from exposure to Covid-19 (Farhan, 2020). However, in reality, several pesantren in several regions that maintain their learning activities have become a cluster of the spread of Covid-19 as in the case of the Pesantren Gontor (Melani, 2020) or Pesantren Cipasung Tasikmalaya (Adji P, 2020).

The second strategy is for the pesantren that repatriates all its students. As a result of this policy, pesantren has implemented online learning. In the process, santri and ustazd or Kiai do not need to meet face to face in the same place. This has attracted the attention of many researchers. They named the learning process of pesantren that uses technology media with several terms such as virtual pesantren (Mukhibat & Ghafar, 2019) atau online pesantren (Ilaihi, 2019). According to Mukhibat and Muhammad Ghafar, the emergence of virtual pesantren is due to adequate facilities such as electronic devices and the internet. Even though it is done without the face-to-face method, in practice what is done by Kiai when teaching is relatively the same as what is done in the face-to-face method. The Kiai (the leader of the pesantren) will explain the material from the books of previous scholars, and the students can understand the material through the bandongan method. Lectures and questions and answers are conducted through various applications such as Website, YouTube,

WhatsApp, and Telegram (Mukhibat & Ghafar, 2019). Wahyu Ilaihi noted several advantages of online pesantren compared to the conventional ones (Syarif & Moenada, t.t.). Online pesantren can facilitate the community in terms of the need for Islamic teachings without distance and time restrictions. Besides, online pesantren can also provide wider access and distribution of santri compared to conventional pesantren (Ilaihi, 2019). However, apart from these advantages, there are still minor things that arise because of the absence of a face-to-face method. The values set in conventional pesantren such as respecting the Kiai (takdzim), the blessing of the Kiai (asking for blessings) could not be found in online pesantren (Mukhibat & Ghafar, 2019).

The third strategy that will be the focus of this study is the combination of online and offline learning, or what Wahyu Ilaihi called is 'Hybrid Online Pesantren'. In this model, pesantren combines online and offline learning models at one time (Ilaihi, 2019). The authors try to analyze the integration process that occurs in this type of pesantren. In this case, the authors chose the Daarus Sunnah Islamic Boarding School (MDS) as the object of research, where the pesantren applies the third method, namely mixed learning between online and offline or commonly referred to as blended learning.

The authors argue that the utilization of a blended learning system is carried out as an effort to maintain the values of pesantren amid conditions of social change caused by the Covid-19 pandemic. Therefore, this article tries to answer several questions, including: (1) How is the learning process of a blended learning system implemented at pesantren Darus Sunnah? (2) What are the supporting and inhibiting factors for the learning process of blended learning at pesantren Darus Sunnah? (3) What is the negotiation process between Islamic values and the conditions of the Covid-19 pandemic?

Several studies, related to the Covid-19 pandemic and its impact on the teaching and learning process in primary and higher education institutions in Indonesia, have been carried out. However, specific research on the conditions of the Covid-19 pandemic concerning teaching and learning practices in pesantren has not been written much. Several studies on pesantren during the pandemic include Prasetyo's research which examines several management strategies for pesantren education in general during the Covid-19 pandemic (Prasetyo, t.t.). Rosidin in his writing also describes how the pesantren strategy in general in dealing with the Covid-19 pandemic uses the theory of symbolic power proposed by Bourdieu and the theory of Hadlrah Badawa by Ibn Khaldun. Rosidin concluded that Islamic boarding schools have several qualified assets to deal with the Covid-19 pandemic (Rosidin & Kawakip, 2020). Meanwhile, Samsul Arifin tried to see how the pesantren did riyadha (particular spiritual practice) to deal with the Covid-19 pandemic (S. Arifin & Zaini, 2020). Unlike previous researchers, Syafrin conducted a study on the obstacles experienced by pesantren in online teaching and learning during the Covid-19 pandemic. Unlike previous studies, Miftah conducted a study on the teaching and learning process during the pandemic at pesantren in Riau by using offline and online teaching from the perspective of classroom management at the pesantren (Syarif & Moenada, t.t.). In contrast to Miftah's research and previous researchers, this study seeks to fill the gaps in the research that has been carried out by analyzing how pesantren in urban areas (urban pesantren) maintains Islamic values by applying blending learning system in the teaching and learning process during the Covid-19 pandemic. Besides, this study also seeks to examine how the pesantren's strategy is to maintain the values of the pesantren when the students are at home following online lessons. This paper argues

that even in pandemic conditions, pesantren still plays a significant role in the teaching and learning process while maintaining the traditions and values of the pesantren.

METHOD

This research used qualitative research with a case study approach. In this regard, the case study chosen is a single case study. A single case study is carried out by involving one particular environment at a certain period. This environment was chosen because it is considered to have a uniqueness that is not owned by other environments. The environment chosen in this single case study research in the field of education is a pesantren institution, which has an organization consisting of several parts that have interrelationships among the aspects contained in it. In a single case study research in a pesantren environment, the aspects, and all units within the pesantren need the attention of the researcher. Primary data were obtained through a series of in-depth interviews and participant observation at Pesantren Darussunnah. Interviews were conducted by considering principles of purposive random sampling especially to some of the main informants such as the Ustaz (teachers) and Ustazah and santri. In this pandemic condition, the interview and observation process are carried out by implementing health protocols. Besides, other data were obtained from reference sources, especially related to the themes of the teaching, and learning process in several Islamic education institutions in Indonesia during the Covid-19 pandemic. The collected data is then carried out in several stages including data reduction, classification, grouping, directing, organizing in such a way until conclusions can be made.

The analysis technique used in this research is the content analysis technique. The content analysis technique is carried out by changing the results of interviews, field notes, and various kinds of data information into systematic information. This technique is carried out by classifying the symbols with the criteria in the classification by using certain methods to make predictions. The first part of this paper discusses the characteristics of pesantren in Indonesia and how the modernization process of pesantren is. The second part discusses the model of blended learning and pesantren values. The third part discusses the profile of pesantren Darussunnah.

RESULT AND DISCUSSION

The term *pesantren* comes from the word Santri, with a prefix *pe-* at the front and the end with the suffix *-an* which means the residence of the santri. According to Clifford Geertz in his book *'The Religion of Java'* said that the term santri has two meanings, which are in the broad sense and the narrow sense. Santri in a narrow sense is a student who studies and goes to a religious school or what is commonly referred to as a boarding school or Islamic boarding school. In a broad sense and in general, santri has a meaning as Javanese people who truly embrace Islam, pray, go to mosques, and perform other worship (Geertz, 1976). The opinions expressed by Karel A. Steenbrink regarding pesantren are:

"In terms of terminology, it can be explained that pesantren education, in terms of form and system, originates from India. Before the spread of Islam in Indonesia, this system was generally used for the education and teaching of Hinduism in Java. After Islam entered and spread in Java, the system was then adopted by Islam" (Steenbrink, 1994).

Pondok Pesantren is an Indonesian Islamic Education institution that was born in the 13th century as resistance to Dutch colonialism. The term pesantren emerged in

the 19th century as a form of adjustment from Islamic education that was developing in Mecca at that time (Steenbrink, 1994)

Pesantren is also an artifact of Indonesian civilization which was built as a traditional, unique and indigenous religious educational institution. As an artifact of the archipelago's civilization, pesantren has links and relationships with history and culture that developed at the beginning of the establishment and presence of pesantren. The pesantren began with a mission to preach Islamic teachings in the archipelago so that pesantren had a historical relationship with the previous pre-Islamic culture, namely Hinduism and Buddhism. Thus, Islam only continued this culture through the process of Islamization with all its adjustments (Yasmadi, 2002). The character of this pesantren is of course different from the formal school institutions which are inherited from the colonial era.

The labeling and mention of the term "traditional" for pesantren are often seen as stereotypical. The mention of traditional maybe because in general pesantren is developed and managed by "traditional" Islamic groups based or living in rural areas. The stereotypical view of pesantren is often interpreted that pesantren is underdeveloped in all aspects, facilities, technology, learning methods, and curriculum. The traditional pesantren label is also reflected in the santri's clothing, which is identical to the sarong and cap.

Pesantren have traditionally taught various kinds of approaches and religious learning and religious curricula that are made in pesantren and produced religious leaders or scholars (Lukens-Bull, 2000). The birth of a pesantren cannot be separated from several elements that must be owned in an Islamic boarding school. Five elements are belonging to the pesantren that cannot be separated because they are closely related. Five of them are Kiai, santri, Pondok, mosque, and the pursuit of classical Islamic books or commonly known as the yellow book (*turats*) (Haedari, 2004). Apart from these five elements, pesantren also requires software that includes objectives, curriculum, teaching methods, evaluation, and other teaching support tools. The Kiai is the most essential element of a pesantren because usually, Kiai is the founder and leader of the pesantren. It is only natural for a pesantren to grow and develop depending on the role of a Kiai (Z. Arifin, 2012).

Pesantren has been a symbol of the Islamic civilization of the archipelago. Many pesantren are widespread throughout the archipelago. Pesantren not only plays a role as a center for Islamic studies but also a center for social change as well as a center for social development and empowerment that can produce human resources who have the skills needed by the community (Rahman, 2020). According to KH Yusuf Hasyim, the leader of the Tebuireng Jombang pesantren, pesantren has a characteristic that is not owned by other educational institutions that has a functional distinctiveness as an institution that has an education, da'wah, social functions and is a center of struggle in the colonial era (Heriyudanta, 2016).

In general, pesantren is classified into traditional or salaf pesantren and modern pesantren. Some education experts divide this into three parts, namely Salaf, Khalaf, and Modern pesantren. Salaf pesantren is a type of pesantren that still maintains the teaching of classical books or commonly called the yellow book which is the core teaching of its education so that this type of pesantren is called traditional pesantren. The second is Khalaf pesantren. This pesantren accepts new good things from modern developments and maintains and keeps the old traditions. The last one is modern pesantren, where the tradition of traditional salaf has been completely abandoned. Usually, modern pesantren places more emphasis on mastering Arabic and the English

language. Pesantren teaches the student to master the Arabic language, but this mastery is not emphasized to understand classical books. The study of classical books is still the main study of Salaf, and Khalaf pesantren, but modern pesantren do not put it as the main study (Z. Arifin, 2012). As in other educational institutions, learning methods in pesantren have changed and progressed towards more effective and efficient methods adapted to the development of existing knowledge, although the teaching methods in pesantren initially used classical methods such as sorogan or bandongan (Haedari, 2004).

The presence of Islamic boarding schools in the archipelago has a major influence on the surrounding community, especially in the field of education. Since its inception, pesantren has a purpose and is prepared to spread Islamic teachings to the surrounding community through various ways and methods, such as Islamic teaching in both modern and traditional way (Alwi, 2016). Education in pesantren can also be said as social education for the development of education in Indonesia. The development of pesantren to date has a lot of varieties and models following the needs of society, especially the majority of who are Muslim. Therefore, the development of pesantren education strengthens the spirit and social character of Indonesian education which continues to produce human resources who have mastery over technology and have noble religious souls. Practically and ideally, human resources that are formed from pesantren education can play a role in every process of social change for the realization of community life that has a high social spirit in social life (Masyhud, Sulthon dan Moh, 2005).

Pesantren Modernization

In the early 20th century, Western-style education was developed by the Dutch government as the school system. This development has influenced many Islamic education and pesantren leaders to respond positively to the Western education system which implements a class and tiered system by establishing 'Madrasah' which in many ways are different from the school system. Some of the pesantren that adopted the system of general education elements to be included and applied to the pesantren system were Pesantren Darussalam Gontor, Pesantren Tebu Ireng Jombang and Pesantren Mambaul Ulum Surakarta (Masyhud, Sulthon dan Moh, 2005).

Before the classical system was introduced, pesantren had a distinctive learning method. According to Zainal Arifin, learning methods that have long been used in pesantren are *sorogan* and *bandongan* methods. However, according to him, these methods need to be developed and reconstructed to develop a culture of critical thinking for the students. Santri must be able to have and cultivate critical thinking but they have politeness in expressing their opinions. Santri needs critical thinking so that the students can find the solution to the problems of modern society today (Z. Arifin, 2012).

Modernization is an inevitable social reality. Modernization is not always a threat to local wisdom or traditional culture that has been inherent in Indonesian society, including in pesantren. Modernization is a thought, attitude, and character that was previously traditional, leading to more advanced thoughts, attitudes, and dispositions. Because modernization is synonymous with advances in science, the modernization era is a change of views and modern paradigms, especially the tendency to adjust traditions in matters of harmonious religious beliefs by having modern thoughts (Takdir, 2018).

Social and cultural changes as a result of the modernization process have affected all aspects of life including educational orientation, social ethical approaches, and value systems in pesantren. Because social change is a learning process, religious education carried out by pesantren can take a socio-cultural role. In this regard, pesantren as educational institutions can make adjustments to their vision and externally influence social change based on humanity and devotion to God. Therefore, the existence of pesantren is expected to be a source of enlightenment for the surrounding community (Purwadi & Siregar, 2010).

In understanding the symptoms of modernity and social dynamics, pesantren has two responsibilities simultaneously; 1) as an Islamic religious education institution (*tafaqquh fi al din*) and 2) as an integral part of society that is responsible for social change. In its relation, pesantren needs to teach Islamic religious education that has a universal vision and perspective and a comprehensive approach. Therefore, in pesantren, it is necessary to teach not only how to do *ijtihad qauliy* but also begin to give directions to *ijtihad manhajiy* or methodology, through the sciences taught in pesantren to be able to approach contemporary problems in the light of the interpretation of verses and hadiths and the treasures of the yellow book, without leaving empirical facts aside (Haedari, 2004).

Pesantren can be considered as responding to the dynamics of change in various dimensions of life through various ways and approaches. There are at least two forms of pesantren response toward those changes. The first is to make changes or revise the pesantren curriculum to include general subjects and skills needed by the community. The second is by opening educational institutions and facilities for the benefit of public education (Takdir, 2018). This kind of effort can be done by pesantren so that pesantren can play their role in the process of social and cultural change in society without being eroded by the flow of change itself.

Blended Learning System and Pesantren Values

For almost one year the Indonesian government has made it compulsory to study, work and worship from home due to the Covid-19 pandemic. Then the government imposed a new order (new normal) by making changes in behavior in carrying out normal activities as normal by implementing health protocols to prevent and cut the spread of the Covid-19 virus. The Covid-19 pandemic has forced all components of education in Indonesia to undertake distance learning (PJJ). The implementation of PJJ is the introduction of online learning and offline learning. In this regard, the Ministry of Education and Culture (Kemendikbud) issued Circular Letter Number 15 of 2020 concerning Guidelines for Organizing Learning from Home in an Emergency of the Spread of Covid-19. Minister of Education and Culture's Expert Staff for Regulation, Chatarina Muliana Girsang, conveyed this Circular Number 15 to strengthen the Minister of Education and Culture's Circular Letter Number 4 of 2020 concerning the Implementation of Education in the Covid-19 Emergency Period. In this circular, it is stated that the purpose of implementing Learning From Home (BDR) is to ensure the fulfillment of students' rights to get educational services during the Covid-19 emergency, protect education unit residents from the adverse effects of Covid-19, prevent the spread and transmission of Covid-19 in education unit and ensure the fulfillment of psychosocial support for educators, students, and parents (Kemendikbud, 2020).

Apart from formal schools, which are generally under the supervision of the Ministry of Education and Culture, pesantren is also affected by the pandemic. In this

connection, the Ministry of Religion publishes learning guides for pesantren and religious education. Minister of Religion, Fachrul Razi, said the guide was an integral part of the joint decree of the Minister of Education and Culture, Minister of Religion, Minister of Health, and Minister of Home Affairs regarding Guidelines for Implementation of Learning in the New Academic Year During the Covid-19 Pandemic (Farikhah, 2020). The guidelines issued by the Ministry of Religion cover boarding religious education such as pesantren. For religious education institutions that have conducted face-to-face learning, this guide arranges for the leaders of pesantren and religious education to coordinate with the task force to accelerate the handling of regional Covid-19 and health service facilities or the local health service. The coordination is intended to check the health conditions of students to be safe from Covid-19. However, for pesantren and religious education that have not yet held face-to-face learning, the leaders of the pesantren and religious education are expected to do their best to implement online learning. They are also required to cooperate with the local Covid-19 task force and enforce strict health protocols.

Today's technological advances have resulted in many breakthroughs and improvements in the field of education. Advances and improvements in this field of technology help many educators or teachers develop well in the pedagogical field so that it can influence the cognitive development of students because it integrates e-learning technology in learning. One of these breakthroughs is the emergence of the concept "blended learning", which is learning that combines traditional learning with electronic learning (Nouby & Alkhazali, 2017). Blended learning appeared at the beginning of the 21st century (Pardede, 2012). According to Mac Donald, blended learning is a learning program using online media and at the same time maintaining and needing open learning using traditional approaches to support the learning process (Hayati & Wijaya, 2018). Ahmad Nouby defines blended learning as a mixed learning activity between face-to-face learning and electronic learning (e-learning) which includes choices related to how subject matter is studied, how different communication tools between teachers and students are used, and how among fellow students communicate. Several kinds of forms of learning materials delivery used in blended learning include a mix of hands-on teaching, online communication, self-study activities, electronic teaching support systems, and learning management systems (Nouby & Alkhazali, 2017). The recent rapid growth of technology has required changes in the teaching system and the delivery of learning materials. Although technology is not an absolute substitute for existing conventional methods, its availability can strengthen the educational process (Wekke & Hamid, 2013).

As one of the learning innovations, the blended learning method certainly has its benefits. One of the benefits is the effectiveness and flexibility of time in learning. Besides, students can explore various other knowledge via the internet. This method also helps social interaction with experts and professional mentors so that it is easier to communicate, as well as there is a reduction in the cost of learning compared to other learning systems (Nouby & Alkhazali, 2017). Some researchers revealed the success of a comprehensive and transformative level in blended learning that has the potential to increase the effectiveness of students' learning. In general, researchers find that there is an increase in student success and satisfaction as well as feelings of the community (sense of community) by using the blended learning method (Dziuban dkk., 2018).

Pondok Pesantren as the oldest educational institution in Indonesia always preserves and develops educational values or teachings based on teaching the values of classical Islamic teachings. These values can easily be seen from the character and

attitudes of santri in their daily lives. For instance, santri lives in simplicity, learns selflessly, has a high sense of responsibility, and has a high sense of solidarity. This is the initial foundation for santri to develop and live together with the community after studying at the pesantren (Muhakamurrohman, 2014). Therefore, the question is how students due to pandemic conditions must learn remotely at home to learn and maintain the values of pesantren as they had before the pandemic.

Because the pandemic period demands all learning processes to change, the transformation of the pesantren is closely related to the policies of the leaders or Kyai. Besides, the influence of globalization and modern lifestyles requires pesantren to make adjustments. With online learning, there is a need for cooperation between pesantren and parents to keep an eye on students in exploring the internet (Mukhibat & Ghafar, 2019). Parents who used to only submit the whole process of students' learning to the pesantren are now taking part in guiding and supervising.

Madrasah Darus Sunnah (MDS) in Facing the Pandemic

Due to pandemic conditions that require educational institutions to conduct face-to-face learning, many pesantren have sent their santri home to prevent and break the Covid-19 chain. Before the pandemic and in a normal atmosphere, pesantren regulations prohibited santri from carrying electronic devices such as cellphones and laptops. However, after the pandemic and the application of the blended learning method, santri can use electronic devices in the middle of the learning system implemented by the pesantren. One of the pesantren that is currently using the blended learning method is the Darus Sunnah Foundation.

Darus Sunnah is the first Islamic boarding school in Indonesia that specifically studies and deepens hadith and hadith science as a field of expertise for its students. This pesantren wants to make its santri become experts in the field of hadith. This pesantren was founded by Prof. Dr. KH. Ali Mustafa Yaqub, MA who is known as a scholar of hadith experts in Indonesia. His expertise in the field of hadith is not in doubt. He, who was once the high priest of the Istiqlal Mosque, is one of the few Indonesians who have special expertise in the science of hadith. Therefore, it is understandable if Kiai Ali Mustafa Yaqub founded a pesantren that was devoted to studying hadith and other Islamic sciences in 1997.

To realize it as a hadith pesantren, Kiai Ali Mustafa Yaqub created a special program called Darussunnah International Institute For Hadis Sciences (Ma'had Dauli). This institution is at the same level as a tertiary institution that specializes in studying hadith, hadith science, and related Islamic studies. The establishment of this institution is based on several facts related to the scarcity of findings muhaddis (hadith expert) in terms of terminology in Indonesia. Besides, it is rare to find pesantren institutions in Indonesia that specifically study hadith and related sciences. Whereas the knowledge of the hadith as the second source of Islamic law after the Qoran is important, so that Muslims can avoid the use of false hadith which are often regarded as hadith. This program is for university students who have Arabic language qualifications (TOAFL) and other supporting sciences under the standards desired by the pesantren. So it is not surprising that most of the participants of this program are university students from campuses around the pesantren.

Like other pesantren, the pesantren, which is located in Jl. SD Inpres No. 11 Pisangan Barat Ciputat Timur, South Tangerang City, Banten, has a six-year program for Tsanawiyah-Aliyah with the vision and mission of "Cadre of Ulama from Early Age". At this level, the curriculum used is a combination of the Ministry of Religion

curriculum and the pesantren curriculum. Therefore, the teaching system is carried out classically both *bandongan* and *sorogan* based on the classic yellow book literature. Besides, Darussunnah Islamic boarding school applies an educational pattern of Multiple Intelligences which recognizes that every student has intelligence in their respective fields.

Similar to other pesantren, Pesantren Darus Sunnah carries out an online learning process during the Covid-19 pandemic. Initially, all students were sent home to prevent the spread of the Covid-19 virus. After a few months, the students carry out the online learning process because many parents begin to worry about their children's behavior at home. They felt that their children's discipline in terms of worship and learning decreased when they were at home (Yasmadi, 2002). Due to the unrest of the parents, the pesantren made a policy to bring a limited number of santri back to the pesantren. To find out the response of the santri's parents, the pesantren manager held an opinion poll online to the parents for their readiness to send their children back to the pesantren. As a result, about 60% of the parents were not ready to return their children to the pesantren. The pesantren itself limits the quota for students to return to the pesantren. Those who are prioritized to return to the pesantren are grade 1 students to shape the students' learning character and adapt to the pesantren environment.

The learning method at Pesantren Darus Sunnah Islamic during this pandemic used blended learning which combines face-to-face learning and online learning methods. The blended Learning Method chosen by Pesantren Darussunnah was a form of negotiation to maintain the values of the pesantren during the pandemic by dividing between the students in the pesantren and the students at home. The negotiation process between pesantren values and pandemic conditions is to believe that education must continue in any condition. The effects of the pandemic require pesantren to comply with health protocols in every pesantren activity. Face-to-face teaching at the pesantren is still carried out with restrictions on the number of students according to health protocols and online classes are still carried out for students who are at home.

However, the advantage of the application of this method is only felt by santri who live in the pesantren. On the other hand, santris who are at home do not get the maximum benefit from the application of this system. This division of residence for different students demands innovation and adaptation of different learning systems and methods. In this connection, the teaching and learning process at Pesantren Darussunnah uses two-way learning at the same time, between the santri and teachers at pesantren and the students at home. The teachers do face-to-face learning to students who are in the pesantren and also teach students who are at home simultaneously.

The same portion of teaching and learning activities (KBM) conducted by Pesantren Darussunnah is given both to students who are at the pesantren and to students who are at home. However, the students who live in the pesantren get more benefits directly from the teaching and learning activities and the inculcation of pesantren values compared to the students who take part in pesantren lessons in their respective homes. For example, additional activities at pesantren such as *tahfiz*, *tahlil*, *burdah*, *muzakarah*, *khatmu al-Qur'an*, *tahajud* prayer (*qiyamullail*), and the application of foreign languages in daily activities are much more effective if the students are in the pesantren. This is because those who live in the pesantren can be directly controlled by their discipline of participating in additional activities at the pesantren compared to the students who live at home. Santri who live at home are

indeed obliged to take part in this additional activity, but because there is no direct control from the pesantren teachers, they are not maximally carrying out these additional activities.

Related to the teaching process using a blended learning system for students who live at home, Pesantren Darussunnah faces several obstacles in improving the quality of student learning. Many factors cause teaching with the blended learning system does not work effectively, particularly for santri who stays at home during this pandemic. One of them is the lack of control from parents to help their children study at home. Apart from that, another factor is the limitation of the pesantren in supervising the behavior of the students and evaluating their activities while at home. Teachers at the pesantren find it difficult to assess the discipline of students, especially concerning their punctuality in attending pesantren activities: recitation, compulsory worship, and sunnah. Another obstacle is that, as happened in several pesantren that implement learning from home, this method of learning requires students to learn independently. Without students' learning independence at home, the system of blended learning could not be maximally successful. Unlike the students who live in the Darussunnah pesantren, the students who live at home cannot fully understand the subject matter if they experience difficulties (Kahfi & Kasanova, 2020). Santri, for example, did not have much time to be able to consult directly with the ustad (teacher) at the pesantren. Responding to these obstacles, Pesantren Darussunnah conducted evaluations and made collaborative efforts with santri's parents to monitor the discipline of students at home both in worship, learning, and assignments given by the pesantren. However, in fact, the results of this study indicate that the role of parents in the discipline process of pesantren values for their children cannot replace habitual practices in the real pesantren environment. As a result, the habituation and discipline carried out by parents did not bring maximum results. Their children are still unable to fully absorb and practice the values of the pesantren which are the goals of the Pesantren Darussunnah.

Unlike the results of previous research which states that online learning for basic and tertiary education is very effective in a pandemic emergency (Fauzi & Sastra Khusuma, 2020), the findings of this study indicate that online learning for education in pesantren is less effective in achieving the learning objectives of the pesantren. The application of a blended learning system by combining offline and online learning was initially carried out by Pesantren Darussunnah in response to government regulations regarding the implementation of education during the Covid -19 pandemic. Pesantren Darussunnah is faced with the choice of being able to continue to provide pesantren education in a pandemic emergency. Pesantren are forced to carry out negotiations not only to continue teaching the values of the pesantren to their students but also at the same time to carry out the function of the pesantren as an educational institution to deepen religious knowledge. On the one hand, in an emergency, the online learning option is very helpful for teachers to convey lessons to their students (Sanjaya (Editor), 2020). On the other hand, as this research has found that online learning is not effective for teaching materials about pesantren values that must be obtained through daily habituation practices (custom) in the climate of the pesantren environment. The practice of accustoming pesantren values to santri also requires exemplary (uswah) directly from Kiai and Asatidz. Students must see directly the example given by the Kiai and ustad. The habituation of pesantren values also requires the students to attend and live with the Kiai and ustad in pesantren and experience the habituation directly by themselves. Several previous studies stated that one of the advantages of the

pesantren education system is its ability to habituate and provide an example to students in terms of achieving certain skills and expected character (Susanto & Muzakki, 2017).

The findings of this study are expected to contribute to the implementation of education in pesantren during the pandemic. The learning process in pesantren during the pandemic by combining online and offline models cannot work effectively to achieve pesantren education goals that are slightly different from the goals of other educational institutions. Therefore, based on the findings of this study, it is necessary to reconsider applying offline learning as it was before the Covid pandemic. Of course, the offline learning model in this pandemic period strictly considers health protocols for all parties involved in the implementation of teaching and learning in pesantren. Pesantren can possibly continue to implement the offline learning model such as before the pandemic because pesantren can effectively restrict students and residents of pesantren to an environment outside the pesantren. Experience of pesantren in Lebak, Banten, and Pesantren Gontor, Ponorogo, ("Kiai Hasan," 2021) as well as pesantren Amanatul Ummah Pacet, Mojokerto (online, 2020), in East Java are a good example in which since the beginning of the pandemic have required santri to live in pesantren and recently followed by the Darunnajah Jakarta Islamic Boarding School. This implementation should be considered by other pesantren to apply the same learning model during the pandemic. The choice of the Pesantren Gontor and Amanatul Ummah certainly considers the strict health protocol. In the early days of implementing the offline learning program, there were indeed some Gontor students who were infected with Covid. However, along with the passage of time and the readiness to strictly implement the Health protocol during the pandemic, this pesantren was able to carry out offline learning and prevent the spread of the covid virus in this pesantren. Pesantren Gontor can carry out normal pesantren activities with the full presence of students in the pesantren.

CONCLUSION

The Covid-19 pandemic has had a major impact and change in the process of pesantren education. These impacts and changes are felt directly by santri, teachers, and Kiai in pesantren. This change requires pesantren to make adjustments in the teaching and learning process. Pesantren Darussunnah made adjustments by implementing a blended learning system that combines online learning for students who live in the pesantren and offline learning specifically for students who live at home. This choice was taken so that the teaching and learning process and the inculcation of pesantren values would continue during the pandemic emergency. However, this study concludes that the use of a blended learning system in pesantren education during the pandemic period could not be effective, especially to achieve the objectives of pesantren education in instilling pesantren values that require habituation experience (custom), and good exemplary/model (uswah) from Kiai and teachers in pesantren.

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