

The Vulnerability of Islamic Boarding School-Based Education Facing the Impact of the Covid-19 Pandemic in a Crisis Management Perspective

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ABSTRACT: This study examines the level of vulnerability of Islamic boarding school-based education patterns in the midst of the Covid-19 pandemic from a crisis management perspective. The method used in the research is a qualitative method with a literature study approach, where the data sources are collected from library sources while the approach used is sociological, while the theory used is crisis management. The findings in this study are that the spread of the COVID-19 pandemic has proven the vulnerability of Islamic boarding school-based education patterns. Crisis management is indispensable for Islamic boarding school-based education. This research is expected to contribute to efforts to improve the pattern of education management, especially for Islamic boarding schools that provide education.

KEYWORDS - vulnerability, education, Islamic boarding schools, covid-19, crisis management

I. INTRODUCTION

The outbreak of the COVID-19 pandemic has impacted many sectors [1], including Islamic boarding school-based education, this is suspected by many to have caused the weakness of teaching and learning activities in Islamic boarding schools. Apart from that, the institutional management and economics of the pesantren have also been shaken. As a result, learning activities are carried out online. Online learning is carried out by Islamic boarding schools in order to follow the advice of the government to prevent the wider spread of the COVID-19 pandemic. Islamic boarding schools as education managers must be able to survive and remain stable and even have to take advantage of opportunities to face real challenges [2]. observers predict that the future of Islamic education, madrasas and Islamic boarding schools is threatened, will experience lost education which will give birth to a lost generation [3].

This is because of changes in the process of teaching and learning activities (KBM) using an online system. The change in the learning model was carried out due to directives from the government through the ministry of education and culture to carry out online learning in the midst of the Covid-19 pandemic[4]. Another problem is the response to the pandemic in Islamic boarding schools is quite diverse. This is due to the diverse paradigms, some are conservative and some are progressive.

Islamic boarding school managers who are conservatively based are more likely to go against the government's recommendation to implement health protocols and tend not to believe in the existence of Covid-19[5].The difference in perspective of Islamic boarding schools as education managers, in responding to government policies in the midst of this pandemic, ideally does not need to happen, because in Indonesia, the existence of Islamic boarding schools is a religious educational institution that is the moral support for the community. The reason for conducting this research is that the issue of Islamic boarding schools experiencing

vulnerability in the provision of education in the midst of a pandemic, when viewed from the point of view of crisis management, has not been widely studied by previous researchers.

II. METHODS

The research used includes the type of library research[6]. where the researcher seeks to collect data from various library materials resulting from scientific works or previous articles that are relevant to the theme of the study, either in the form of books, journals, articles on websites, and so on. The approach used in this study is a sociological approach to education[7], which examines the behavior of Islamic boarding school-based education management in Indonesia in dealing with the impact of the pandemic. To obtain in-depth data on the management of Islamic boarding schools, the theory of crisis management in education is used, so that it is illustrated how the efforts of Islamic boarding schools in dealing with the impact of the COVID-19 pandemic are used[8].

Crisis management in education cannot be separated from social, political, economic and other conflicts of interest. Differences within the Islamic boarding school community will be analyzed in this study, especially in their response to government policies. Aspects of political interest, social conflict and strategies for dealing with social impacts have become a crisis management discourse, for this reason this research is important to see how Islamic boarding school-based educational institutions face the impact of the pandemic in their educational process[10].

III. RESULTS AND DISCUSSION

COVID-19 has spread all over the world. There is a new terminology called “crisis team”, which has worked hard to overcome all the challenges. Tara Trachsler and Wouter Jong say that this crisis team tends to rely on its own procedures and responsibilities, but that most still underestimate the importance of the mindset of each person on the team. Hence, crisis management should be considered as the work of an elite who can also adopt new insights in the field[20]. This also happened in the case of the experience of Islamic boarding schools in carrying out their educational functions during the pandemic. There is no strong integration and coordination movement yet, even though the situation at hand is a crisis situation.

Given that Islamic boarding schools face a crisis situation, the way to build resilience must be taken through what is called crisis management, namely a conceptual framework and practice that puts the crisis paradigm forward as the context[21].

But in reality, crisis management that uses online learning as a solution also faces many obstacles. In addition to internet network infrastructure constraints, there are also obstacles that are leadership in an organization. Based on cases in the form of higher education institutions in Australia, England and the United States, there are findings that say that crisis management actions must be taken by touching various sectors, by prioritizing the most crucial issues, then identifying and grouping them thematically, to formulate problems. solving it. This kind of crisis management requires the presence of a caring leadership model, as a positive tool that allows a leader to be more sensitive in recognizing and responding to structural weaknesses in an educational institution[22]. In this context, Islamic boarding schools must be led by a visionary kiyai, not only following government programs in dealing with the spread of COVID-19, but must take creative steps from within, as was done by Pondok Gontor.

There are at least 13 suggested strategies to overcome management challenges in the crisis era. By taking a sample of universities majoring in medicine[23], formulated thirteen strategies, including: virtualization, technology support, empowerment, participation, sharing, helping, integration, compression, overcoming neglect, flexibility and diversity, severance pay, protection; and monitoring. A personal approach through the incorporation of technology is also considered a very important solution. Simply put, providing technology-based education and a more flexible platform (because it must be adapted to the audience) is the most important solution in crisis management in the world of education. As a result, the scope of crisis

management is expanding not only at the individual and academic levels. Meanwhile, Islamic boarding schools have deep weaknesses in terms of using this technology, including online learning as reported by [21].

However, crisis management cannot be separated from the installation of information technology into Islamic boarding schools[24]. This is because the closure of educational institutions is considered effective in preventing the coronavirus (COVID-19) pandemic. Therefore, an effective knowledge transfer scheme or scenario and teaching and learning process in the context of this pandemic era must be through maximizing information technology (IT) tools and knowledge management (KM) approaches. Several factors that support this, include distance learning and online IT tools, knowledge explorations, types of educational knowledge (tacit-explicit knowledge), and internal-external knowledge in education. In addition, several concepts and theories are combined, namely the SECI theory and the ambidexterity view, namely the exploration and exploitation of knowledge[25]. In the context of Islamic boarding school education, which experiences problems in the use of information technology, crisis management demands the creativity of institutional leaders, kyai, foundation heads, school principals, to explore their respective knowledge. There is no single formula, considering the conditions of pesantren and their capacities are different from one another.

The lack of similarity in the capacities and capabilities of this pesantren is not an impossible problem to solve. Because pesantren can take the minimal action, namely following government policies. In many countries, the current coronavirus 2019 (COVID-19) pandemic has prompted governments to implement public health measures aimed at preventing its spread. Although there is always a gap between idealism and practice. One of them is maximizing “multilingual” skills and indigenous cultural assets of the local community, in order to eliminate misunderstandings about the pandemic and negative stigmatization so far. It should be underlined that all of this is in order to realize the importance of an integrated approach to dealing with the pandemic. This approach will be able to capture the needs of the community and frame them in a shared paradigm, which is able to strengthen the world of education and public health regarding COVID-19. This paradigm is open to receiving input from various stakeholders, including knowledge and customary holders, for the sake of collective welfare [26]. In the context of pesantren education in Indonesia, there must be a common language among pesantren education managers to mobilize collective action with the government, in order to tackle the spread of the pandemic. This is part of the crisis management action. This action must be of strategic value, especially for the sake of managing the crisis [27].

Collective action between pesantren and the government is a tangible manifestation of anti-crisis management activities, both organizationally, socio-psychologically, and technically. This collective anti-crisis action between pesantren and the government is only for one common goal, namely facilitating anti-crisis management in the world of education. Efforts to realize this common goal in turn provide basic information that is very relevant in making decisions and actions that are nuanced in politics, administration, and academic practice[28]). Aligned Islamic boarding schools, one vision and one mission, with the state make the management of pesantren education not politically at odds with government policies, obeying laws and regulations such as PPKM and others, and academic practices in the form of implementing learning can run smoothly. Without collective and synergistic action between the government and the management of Islamic boarding schools, efforts to overcome the crisis will experience many obstacles.

In many countries, crisis management practices in education in the face of this pandemic are also being pursued through social media platforms, which can help reduce the health consequences of COVID-19 and manage the global health crisis. Because, unavoidably, this pandemic has created a global mental health crisis and has given birth to a lot of incorrect information. So that correct information is urgently needed to dispel uncertainty, fear, and mental stress, and to unite the global community in a joint and collective effort to fight the disease COVID-19 around the world. Social media always provides positive and negative data. COVID-19 is generating an infodemic worldwide. This infodemic erodes public trust and hinders virus control even[29]. In other words, in the context of crisis management in the world of pesantren-based education in Indonesia, the government and Islamic boarding schools must be synergistic in utilizing social media, fighting hoaxes around the pandemic, and restoring the crisis of public trust. All of this is part of the necessity in realizing crisis management in the pandemic era

IV. CONCLUSION

Based on the description above, it can be concluded that in overcoming the vulnerability of Islamic boarding school-based education in the midst of the Covid-19 pandemic, crisis management is sought. Islamic boarding school-based education management during this pandemic tends to be passive-affirmative. The impact of the pandemic has proven to make Islamic boarding schools helpless because they are constrained by several obstacles including infrastructure and human resource capacity, so to survive in the midst of the COVID-19 pandemic crisis requires support from various parties including the government. By acting in support of the government's political policies, the provision of Islamic boarding school-based education is much more sustainable. even if there are Islamic boarding school administrators who act actively, by not supporting government policies, they become part of the minority and are unpopular. This is because the Islamic boarding school itself has not been able to get out of its internal constraints, such as the lack of infrastructure, facilities, and human resource capacity to contribute more for the students and for the surrounding community, especially in tackling the pandemic.

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