

Disaster Emergency Response Management to Anticipate the Spread of Covid-19 at the Islamic Boarding School

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Abstract

Islamic boarding schools, known as Islamic educational institutions, that are characterized by their Indonesian identity, must continue to exist, and survive all forms of change and challenges of the times. Covid-19, which has come to destroy all aspects of life, has created, and forced Islamic boarding schools to survive in carrying out their education. Through a qualitative approach, this research was carried out. The data collection was taken by interview, observation, and documentation. Data analysis used data condensation, data display, and drawing and verifying conclusions. The results of the research in this article are that what Daarul Ikhlas Sangatta Selatan Islamic boarding school does to anticipate the spread of covid-19 is implemented in a planning, organizing, implementing, and supervising. To overcome the spread of covid-19 in Islamic boarding schools, what is being done is to implement health protocols in a disciplined and strict manner according to what is recommended by the central government or by the Indonesian Rabithah Ma'hadiyah Nahdlatul Ulama (RMI NU) in every activity in the Islamic boarding school environment.

Keyword: Management, Covid-19, Islamic Boarding School

Abstrak

Pesantren sebagai institusi pendidikan Islam yang bercirikan khas keindonesiaan harus tetap eksis dan bertahan terhadap segala bentuk perubahan dan tantangan zaman. Covid-19 yang datang meluluhlantakkan semua sendi kehidupan, telah membuat dan memaksa pesantren agar tetap bertahan *dalam* menyelenggarakan pendidikannya. Penelitian ini merupakan penelitian kualitatif. Teknik pengumpulan data menggunakan wawancara, observasi dan dokumentasi. Adapun analisis data menggunakan alur kondensasi data, penyajian data, verifikasi dan penarikan kesimpulan. Hasil penelitian dalam artikel ini menunjukkan bahwa pesantren Daarul Ikhlas Sangatta Selatan telah melakukan langkah-langkah untuk mengantisipasi penyebaran covid-19 melalui perencanaan, pengorganisasian, pelaksanaan dan pengawasan. Untuk pencegahan penyebaran covid-19 di lingkungan pesantren, protokol kesehatan diterapkan secara disiplin dan ketat dengan mengikuti ketentuan pemerintah pusat atau oleh Rabithah Ma'hadiyah Indonesia Nahdlatul Ulama (RMI NU) di setiap kegiatan yang ada di lingkungan pesantren.

Kata kunci : Manajemen, Covid-19, Pesantren



Introduction

Geographically, Indonesia is a very interesting country. It has a wide area of land, the highest folded mountains in the tropics and eternal snow (Papua's Central Mountains). It also has a very deep inter-island sea, the Banda Sea, and the very deep sea between 2 archipelago arcs is the Weber trough. Two major volcanic roads of the world also meet in the archipelago and some of the world's folds of mountain roads also meet in Indonesia (Amri et al., 2016).

Indonesia also has become a country that has high potential for various disasters. The position of Indonesia's territory which is astronomically right in the middle of the equator in terms of longitude and latitude and the shape of the archipelago has caused a high potential for being affected by various types of disasters as referred to (Amri et al., 2016).

A disaster is an event that causes a lot of destruction to humans, both material and immaterial losses. Indonesia has the risk and ability to be hit by a very large disaster in terms of many dimensions. The factors referred to are the surface of the earth, earth science, and population density that can affect the scope of disasters in this country (Indiyanto & Kuswanjono, 2012).

The geographical, geological, and demographic conditions of Indonesia have resulted in this large country being known as a disaster laboratory. Throughout the history of this Indonesian nation, there have been many disasters after disasters that have come and gone, going back and forth endlessly. However, with such conditions, do not let the spirit of nationalism and pride in the motherland be diminished. Disaster after disaster, let us face it together, patiently and not to give up, as evidence of the ethics of an Eastern nation that always likes to work together in every life (Supartini et al., 2017).

At the end of 2019, the coronavirus outbreak that causes respiratory-related illness was reported to have originated in Wuhan, Hubei, China, the disease now officially called Corona Virus Disease 2019 (COVID-19). The coronavirus, which is the causative agent for this respiratory disease, has been identified and its genome is completely sequenced. The genomic sequences of SARS-CoV-2 show the similarity, but different genome composition of SARS-CoV and MERS-CoV. Since the first reported cases in late 2019, the infection has spread to several other areas of China and the country, and the transmission rate, death rate and clinical manifestations have slowly emerged. (Prompetchara et al., 2020).

Since it was first encountered in Wuhan, Hubei Province, China, in December 2019, COVID-19 has caused 18 thousand deaths and at least 400 thousand positive cases in 197 countries and territories (as of March 25, 2020). The World Health Organization (WHO) announced COVID-19 as a global pandemic, on March 11, 2020, along with the increasing number of positive cases and deaths in various countries.

This pandemic is certainly very disturbing to all levels of society in Indonesia. Because it is considered as a national disaster, President Joko Widodo said that he should limit the public crowd. Starting from the central government to the regions, Jokowi also asked for a policy to break the chain of spreading this deadly virus (Prasetyo, 2021).

The President's policy above is of course for all levels of society in all corners of the country, including the East Kutai Regency. Through the Circular of the East Kutai Regent Number: 180/16 / HK.PUU / III / 2020 and an appeal from the Ministry of Religion of the Republic of Indonesia, East Kutai Regency Number: B.567 / kk.16.08 // PP.00 / 03/2020 Regarding Prevention Efforts Spread of the Corona Virus (covid-19) in the East Kutai Regency. With the president's appeal and a circular from the Regent and the East Kutai Ministry of Religion, of course this was responded quickly to all government and non-government institutions, educational institutions, both formal and non-formal.

The Islamic boarding school as one of the non-formal learning institutions, which describes the oldest Islamic education institution in Indonesia, must respond immediately with the outbreak of this non-natural disaster. For the security and safety of all residents located in the Islamic boarding school area.

Daarul Ikhlas Islamic boarding school, which is in Sangatta Selatan sub-district, East Kutai district, has also heeded the President's appeal and a circular from the head of the local area. What is a form of emergency response to the non-natural disaster outbreak at the Daarul Ikhlas Islamic boarding school for the *santri* and all residents in this Islamic boarding school, will certainly be very interesting for many people to know and can add to our collective insight in terms of tackling the spread of the virus very dangerous.

This article explained that the management of Islamic boarding schools in overcoming or anticipating the spread of covid-19. It is important to explain that the purpose of this article is to explain, anticipate and disseminate the concept of Islamic boarding school emergency response in anticipating the spread of covid-19. In addition, it can also add to the

treasury on handling or anticipating the spread of a very dangerous disease (Corona Virus Disease 2019) in the scope of East Kutai district and all Islamic boarding schools in all corners of our beloved homeland in general. So that in any context and anywhere, both in terms of Islamic education, health, and social, the results in this will remain relevant along with the times in the future.

Research Method

This research used an exploratory case study method, and the approach used a qualitative. Case study method that is used for information related to the emergency management of Islamic boarding schools' efforts in anticipating the spread of COVID-19. This research was conducted to obtain information, to know and understand in depth about the phenomena, background, and environmental interactions of the aspects that are the subject (Imron, 1996). The data collection uses interviews, observations, documentation, while the qualitative data analysis uses Miles and Huberman analysis, namely data condensation, data display and drawing and verifying conclusions (Miles et al., 2013).

Results and Discussion

Emergency Response Management

Management can be simply interpreted as a management process by including all existing resources, to achieve the desired goals effectively and efficiently. This means that in any field, management cannot be separated from it, including in the field of education. Islamic boarding schools, which are one of the Islamic education institutions in Indonesia, cannot be separated from management in its management (Gunawan & Benty, 2017).

This definition of management is in line with the word of Allah SWT which is contained in surah As-Sajdah verse 5:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

It means "He manages the affairs of the heavens to the earth, then (affairs) it rises to Him in one day, the level of which is a thousand years according to your reckoning".

The verse above explains that Allah SWT is the regulator of this universe, but humans as caliphs on earth must also be able to manage, manage and organize the earth as well as possible. Therefore, all forms of human life must be managed in such a way in order to achieve the desired goals (Bahreisy, 1990).

So that in management there are at least 4 things or principles that must be done, namely: planning, organizing, implementing, and monitoring. These four principles must be present in the management process so that the management of an educational institution can run well.

Meanwhile, emergency response is a series of activities that are carried out quickly and precisely at the time of a disaster to overcome the bad consequences that arise, including activities to rescue victims, property, and recovery of facilities and infrastructure that have been damaged by the disaster. In short, emergency response is an action to reduce the risk of burden or casualties from a disaster as early as possible and as small as possible (Indonesia, 2007).

Emergency response is carried out because of a disaster that is detrimental and suffering sufficiently to make the community experience disruption of social change (Aryo & Lubis, 2014). Emergency response in each activity sector will certainly be different from one another, but in essence, the application of emergency response is the main objective of taking safety measures or preventing the occurrence of risks or hazards arising from a disaster.

In general, disaster management in Indonesia has been compiled into an emergency response guide, which is supported by SOPs (Standard Operating Procedures) that have been determined according to the level and type of agency. From this, it can be specified that each agency or institution already has emergency response procedures in resolving a disaster. Not with the exception of the Islamic boarding school, which is an Islamic educational institution, of course there is a set of rules or order to deal with a natural or non-natural disaster (Fariza et al., 2013).

In relation to disaster management, according to Syamsul Maarif, leadership is something that must be considered. This is very much needed in communicating or coordinating when a disaster occurs with all parties. This means that the leadership of a kyai in a Islamic boarding school must really be underlined when a disaster occurs (BNPB, 2011). Because the kyai, as the central figure who manages the Islamic boarding school and educates the students, must be able to lead well in making decisions in normal conditions and in emergencies (Atiqullah, 2013).

Islamic Boarding School

So far, Islamic boarding school have been able to survive the global world battle and are still surviving until now. There will be many interesting things if we discuss Islamic boarding school, because if we

discuss Islamic boarding school, it is the same as we will discuss our nation itself. So discussing Islamic boarding school, as well as how we evaluate, reflect, and fix things that need to be fixed and improved again (Roqib, 2009). Because Islamic boarding school is a unique educational institution, which has distinctive characteristics when compared to other educational institutions (Mahfud Ifendi, 2020). No wonder Nur Cholis Madjid said that Islamic boarding school were independent Islamic educational institutions in Indonesia. Because indeed the existing system in Islamic boarding schools is difficult to find in other countries other than Indonesia (Ari Agung Pramono, 2017).

Islamic boarding school is an Islamic educational institution that is still consistent in guiding people in the current era, always teaching people to have an Islamic personality through religious knowledge (Yasin, 2008). Various forms of Islamic boarding school model innovations have emerged along with the development of the times, science and technology (Kompri, 2018). Among them are the *salaf*, modern and collaborative Islamic boarding schools between the two (*salaf* and modern). *Salaf* Islamic boarding schools are Islamic boarding school whose existence is not much different from the emergence of Islamic boarding school in the past. The characteristics of this Islamic boarding school model can be seen from the simplicity found in everyday life. The students recite to the kyai in a mosque, sit in a circle around the kyai and they listen to every word that is said by the kyai with special 'and full of *ta'dzim*. Another characteristic that can be seen is a consistent attitude in studying the books of the *salaf* ulama which are the spirit or essence of the teachings in this *salaf* Islamic boarding school. It is said that one of the requirements for a person to be crowned as a kyai or scholar, is if he is proficient in reading and understanding the *salaf* books (Daulay, 2007).

The second model is the modern Islamic boarding school, this Islamic boarding school model when compared to the *salaf* model, does look somewhat different. Its management and management have been represented by the board members of the Islamic boarding school. This is different from the *salaf* Islamic boarding school, where all management is fully in the hands of a kyai. But not with this modern Islamic boarding school, the decentralization of authority or institutional authority is one of the characteristics of this Islamic boarding school. In addition, other characteristics are the classical system and the updating of its increasingly complex curriculum and teaching methods that start to use many

variations. The existence of formal educational institutions is also a differentiator from the previous model (Ifendi, 2018).

The combined Islamic boarding school is a modification of the *salaf* and modern models. The Islamic boarding school model like this is to still teach classical books by *salaf* ulama and have formal educational institutions, some even have universities. Islamic boarding school like this usually adopt the knowledge of *salaf* ulama through the yellow book, maintain recitation in the form of *halaqah*, *bandongan*, *sorogan*, *wetonan* and adopt new, better innovations in the current era. This is known as *al-muhafadzatu 'ala qodim as-shalih wa al-akhdu bi al-jadidi al-ashlah* (Mukhlis, 2017). The same thing was also conveyed by Taufikin that the types of Islamic boarding school include traditional Islamic boarding school, modern and comprehensive Islamic boarding school. Taufikin uses a different term, namely by using a comprehensive term, but in the meaning of both of them contain the same meaning (Taufikin, 2021).

Apart from being an educational institution, the Islamic boarding school is also a da'wah institution and one of the pillars of the economic independence of the community around the Islamic boarding school. Islamic boarding school as a da'wah institution, of course, always tries to produce prospective preachers who will teach Islam in a friendly and tolerant manner in society, through various forms of activities at the Islamic boarding school with the aim of equipping students to become preachers. Among the forms of activity that are usually carried out is speech training, whether in regional languages, Indonesian, Arabic or even English. As was done at Mathla'ul Anwar Islamic boarding school in Pontianak City (Shobikah, 2018). *Muhadzarah* activities are often carried out every once a month, which is usually held in a grand manner in the field or in the Islamic boarding school mosque by presenting all students from various levels. This activity is carried out with the aim of mentally training the students so that in terms of public speaking they can be mastered well.

The Islamic boarding school as economic independence is how then with the existence of this Islamic boarding school it can develop the independence of the Islamic boarding school in particular so that it does not depend on certain parties. Also, to help develop the economy of the community around the Islamic boarding school which may be positively affected by the existence of an Islamic boarding school. The economic independence of this Islamic boarding school is very relevant to today's life, where standing on one's own feet and being independent individually and in groups is a positive thing that must be promoted, for the sake of common

welfare and prosperity. There is no doubt that many Islamic boarding schools in Indonesia have taught entrepreneurship to their students so that later they can manage finances and economics well as taught at the Al-Mawaddah Jekulo-Kudus Islamic boarding school (Falah, 2018). Market understanding (marketing), self-confidence, networking, and insight into entrepreneurial practice must be well known and owned by a *santri* who will hold the title "entrepreneur" (Kompri, 2018).

With the emergence of various models of Islamic boarding schools that exist today, in essence all Islamic boarding school are archipelago-specific Islamic educational institutions that are consistent in teaching religious sciences to produce Islamic religious experts (Daulay, 2007).

Corona Virus Disease 2019

At the beginning of 2020, the whole world was stirred up by the new virus, namely the corona virus (SARS-CoV-2), a disease called the 2019 coronavirus disease (covid-19). The origin of this virus came from China, which was discovered at the end of December 2019 (Yuliana, 2020). If it reaches the end of this May, it could affect approximately 200 countries around the world.

All lines of life have been affected by this virus, from the economy, politics, industry, education and so on. Not only affects public health, but the Covid-19 pandemic also affects the level of the economy in Indonesia (Burhanuddin & Abdi, 2020). From this economic problem, if it is not resolved immediately, it may open up opportunities for social problems or social conflict because at the lower level (the community) is already anxious as a result of this pandemic (Satya, 2020). The same is the case in the world of education, currently all education practitioners have flocked to use IT in their teaching and learning processes. All learning is carried out online or online (in a network). This is done to reduce the widespread spread of the virus (Firman & Rahayu, 2020).

Various attempts have been made to break the chain of distribution, ranging from diligently washing hands, wearing masks, WFH (work from home), physical distancing, social distancing, PSBB (large-scale social restrictions) and the prohibition of going home during Eid has been implemented. The use of antiseptics and disinfectants to prevent the transmission of Covid-19 can also be said to be effective if the selection is right on target and used according to its purpose (Larasati et al., 2020a). Self-isolation and avoiding driving trips can also reduce exposure to this

dangerous virus. All of these are various efforts by the government and society to avoid disease and transmission (Kar et al., 2020).

This virus can be transmitted by being influenced by several factors, including climate change such as temperature and humidity. Environmental factors and the incidence of COVID-19 in 188 countries with reported cases of COVID-19 on 13 April 2020. Here, we show that the growth rates for COVID-19 peaked in the temperate zone in the northern hemisphere during the period of the outbreak, while they were lower in the tropical zone (Aabed & Lashin, 2021). Apart from being influenced by the climate, the transmission of this virus can also be caused by large crowds of people in one place. Therefore, for whatever reason crowds or gathering in a place where there are many people should be avoided as much as possible. This is done to anticipate the spread of the virus so that it does not spread widely among the community (Tosepu et al., 2020).

Even in an emergency, there should still be education for students and for students in general to set aside a little fortune, helping some people whose income has decreased due to the pandemic. This activity will certainly be very beneficial for the community, that no matter how small the assistance is received, it will certainly be very useful for them. As is the case with SMA Negeri 12 Kota Bandung and SMA Negeri 21 Bandung, through Islamic boarding school activities in the holy month of Ramadan, students are directed to carry out social activities by participating in easing the burden or helping some of the daily needs of the society (Fajrussalam et al., 2020).

Disaster Emergency Response Management in Islamic Boarding School

Based on the research focus on this article, it was found that the emergency response management of the Daarul Ikhlas Islamic boarding school anticipated the spread of covid-19 as follows:

Planning, at this stage, the team manager of the Islamic boarding school tried to ensure that Covid-19 does not spread among Islamic boarding school. Therefore, it was necessary to plan a strategy to overcome this. The Islamic boarding school leaders made plans that will be outlined in the form of activities, namely tightening health protocols in the form of maintaining a physical distancing, wearing masks, washing hands before and after carrying out activities, and implementing self-quarantine for students who left the Islamic boarding school, either because of going home

or because of other things. The purpose of this plan was to keep strict health protocols.

Organizing, at this stage the team manager of the Islamic boarding school, organized tasks to each Islamic boarding school member who was given the mandate to carry out the duties and responsibilities in order to anticipate the spread of covid-19 in the Islamic boarding school environment. All teachers (*ustadz*) in Islamic boarding school took the responsibility to keep health protocols run well.

Implementation, strict application of health protocols was implemented in all daily activities in the Islamic boarding school area so that the spread of covid-19 can be prevented properly.

Supervision, the team manager of the Islamic boarding school supervised all activities in the Islamic boarding school including the implementation of health protocols every day. In addition, the leadership also coordinates with the *Ustadz* and security forces in the Islamic boarding school area to monitor the implementation of health protocols so that they were implemented properly and correctly.

Disaster Emergency Response Management to Anticipate the Spread of Covid-19 in the Islamic Boarding School Area

The emergence of Covid-19 at the end of 2019 certainly caused a lot of response among the public. As the oldest Islamic education institution, Islamic boarding school preferred to be open to all policies taken by the government to ward off and fight Covid-19. The Daarul Ikhlas Sangatta Selatan Islamic boarding school is one of the Islamic boarding school that is open to the problem of this dangerous plague (Abd Hannan, Siti Azizah, 2020). Even though there were some conservative groups who ignored (didn't care) about the covid-19 (Maliki, 2020).

Therefore, KH. Abdul Gaffar Rozin (Chairperson of the RMI PBNU) delivered speech in the webinar on December 25, 2020, with the theme "*Challenges to Overcoming Covid-19 in Islamic Boarding Schools and Communities When Adaptation to New Habits*". He said that there were at least 4 faces of Islamic boarding schools during the Covid-19 pandemic. They were:

Table 1. The face of Islamic boarding schools during the Covid-19 pandemic

Completely close	online chanting, the <i>Kyai</i> did not have any outside activities, there were no <i>jam'iyah</i> activities
Open with a restricted	open by following the health protocol in a disciplined manner
Fully open	Open as usual, the <i>Kyai</i> was active as usual
Open with protocol	low discipline Not ready to enforce health protocol

Based on the findings above, the emergency response management at the Daarul Ikhlas Sangatta Selatan boarding school in East Kutai had been implemented properly in accordance with government health protocol standards and health protocols for Islamic boarding school specifically stipulated by Rabithah Ma'hadiyah Indonesia Nahdlatul Ulama (RMI NU).

In the planning stage, as conveyed by the leadership of the Islamic boarding school, it was explained that, to anticipate the spread of covid-19 in the Islamic boarding school area, strict health protocols must be implemented. This was applied to reduce the spread of covid-19 so that it did not occur in the activities of the students at the Islamic boarding school.

All of them were the Islamic boarding school's efforts to anticipate the spread of covid-19. Therefore it needed a good management for Islamic boarding school to deal with this deadly epidemic (Kahfi & Kasanova, 2020).

In the organizing stage, the Islamic boarding school manager has delegated tasks to the *ustadz* in the Islamic boarding school. Regarding the problem of activities at the Islamic boarding school, *Ustadz* Fauzan Razak was mandated to always coordinate and supervise all of student activities. *Ustadz* Supriadi, for the security of the Islamic boarding school, was also given the mandate to tighten the permission for students who left the Islamic boarding school. For medical problems, Siti Qomariyah was responsible to the health problems of the students.

In the implementation stage, this is an important point related to anticipation of the spread of Covid-19 in the Islamic boarding school environment. The application of health protocols in the form of physical distancing can be seen from all types of Islamic boarding school activities that require each student to keep physical distancing like praying in congregation, reciting the Koran, studying, eating, and drinking, taking a rest, sleeping and so on. Students were also required to wear masks in

every time in the Islamic boarding school. This was done because wearing mask was considered as the most effective way to avoid the transmission of Covid-19 through coughing or sneezing. Wearing mask was very vital in these circumstances because the students at the Daarul Ikhlas Islamic Boarding School were required to always wear masks to avoid the spread of Covid-19. Masks can prevent droplets and particles that form the airborne from transmitting to other people, for those who are infected with Covid-19 (Soleh et al., 2020).

Likewise, washing hands before and after carrying out activities was something that must be done for all members in the Islamic boarding school area. Apart from going through the respiratory tract, Covid-19 can also be easily transmitted through physical contact, therefore washing your hands before or after doing all activities is an absolute must. The goal is for germs or viruses that are acquired during physical contact to disappear and disappear because of washing both hands with soap and hand sanitizer. Washing hands with soap or hand sanitizer is considered quite effective in preventing the spread of covid-19 (Hayat et al., 2020). Clean living behavior is more displayed in order to prevent the transmission of covid-19, this is in line with what was conveyed by Marni Br Karo that prevention of transmission of this virus can be prevented by implementing Clean and Healthy Living Behaviors (PHBS), for example by washing hands, applying ethics cough, maintaining health and the immune system (Karo, 2020).

Another health protocol that was implemented at the Daarul Ikhlas Sangatta Selatan Islamic boarding school was doing 15-minute exercise once a week. It was done from 10.10 until 10.25 a.m. This was done to keep the students health, so that they are not easily infected by all diseases. Restrictions on guest admission (interaction with outsider of the Islamic boarding school), spraying disinfectant liquid in the Islamic boarding school area, tightening exit permission for students, cooperation with the closest health center, providing 2 nurses at the Islamic boarding school, all of these are as efforts of the Daarul Ikhlas Sangatta Selatan Islamic boarding school to anticipate the spread of Covid-19 in the Islamic boarding school area. Spraying disinfectant liquids in the surrounding environment was also one way to prevent the transmission of Covid-19 (Larasati et al., 2020b).

What Daarul Ikhlas Sangat Selatan Islamic boarding school had done was similar with an effort made by Agata Iwan Candra et al in Lirboyo village, Kediri. (Candra et al., 2020).

At the supervisory stage, of course the Islamic boarding school leaders and all clerics in the Islamic boarding school environment jointly monitor

every type of activity carried out. The hope is that the implementation of health protocols for students will be implemented properly and in an orderly manner, which in the end is the emergence of new habits for students to prevent the spread of covid-19 in the Islamic boarding school environment.

Table 2. Types of students (*santri*) activities and their health protocols at Daarul Ikhlas Islamic boarding school

Type of activity	Health protocol
Praying together	Keep physical distancing, wearing a mask, washing your hands with soap (hand sanitizer)
Study "yellow book" (classic book)	Keep your distance, wear a mask, wash your hands with soap (hand sanitizer)
Learn to be independent	Keep your distance, wear a mask, wash your hands with soap (hand sanitizer)
Eating and drinking	Keeping your distance, washing your hands with soap (hand sanitizer)
Sleeping	Keeping your distance, washing your hands with soap (hand sanitizer)
Santri returned	Tighten permits, check body temperature, quarantine
Guest	Restrictions on guests and restrictions on interactions with outside parties
Islamic boarding school environment	Spraying disinfectant liquid

Overall, the emergency response management to anticipate the spread of covid-19 at the Daarul Ikhlas Islamic boarding school, is in accordance and in line with what all *santri* were doing at the Bina Umat Islamic boarding school. In essence, all students were required to comply with and obeyed the health protocols established by the government or the Covid-19 task force in every activity at the Islamic boarding school (Haniek, 2020). In general, this was also the same as what the people in Errabu Village, Bluto District, Sumenep Regency, that in order to break the chain of the spread of Covid-19, they practiced health protocols with discipline, for example wearing masks, washing hands with running water, keep physical distancing, and carrying hand sanitizer during traveling (Laylatul Hasanah et al., 2020). And it had been conveyed by the Chairperson of the RMI PBNU that the Daarul Ikhlas Sangatta Selatan Islamic boarding school is

one of the Islamic boarding schools that is open as usual with a note that it is obliged to apply the existing covid-19 health protocol standards.

Conclusion

Islamic boarding schools as the oldest Islamic educational institutions in the archipelago certainly cannot be underestimated with the development of the nation and state. Therefore, under any circumstances, Islamic boarding school must remain strong and survive all challenges, including Covid-19. Although in some areas, many Islamic boarding schools then sent their students to study at home, this was different from what happened at the Daarul Ikhlas Sangatta Selatan Islamic boarding school. This Islamic boarding school had opened as usual, but it was strict in implementing health protocols to prevent the spread of covid-19 in the Islamic boarding school environment.

What had been done at this Islamic boarding school was in the form of emergency response management against the spread of covid-19, in accordance with the standard health protocol from the government and set by the Indonesian Rabithah Ma'hadiyah Nahdlatul Ulama (RMI NU). The implementation can be seen from the planning, organizing, implementing, and monitoring that has been going well.

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