

## Islamic Education Methods Based on Islamic Boarding Schools in the New Normal Era

Firman Mansir

Universitas Muhammadiyah Yogyakarta, Jl. Brawijaya, DIY, Indonesia  
firmanmansir@umy.ac.id

**Abstract:** *This article describes the importance of Islamic boarding schools today to become an essential element for the continued growth of Islamic education in Indonesia and to become institutions that can create and produce excellent students who have been recognized. Moreover, it received recognition from the community and government. The results revealed that the recognition of Islamic boarding schools as Islamic education institutions is proven by including Islamic boarding schools as part of a National Education System (Sisdiknas). Currently, Islamic boarding schools are no longer considered only as educational institutions with traditional culture. They are even called not having legal entities but have now been recognized by the government and become part of educational institutions where their status has equal rights and obligations as other formal education. This study uses a qualitative approach, so the literature analysis was done in data processing to reveal field data. Thus, Islamic boarding schools must prepare themselves in response to government policies that seek to create a learning system that will be implemented in this COVID-19 pandemic era, especially in the face of the New Normal era.*

**Keywords:** Educational Methods, Islamic Education, Pesantren Education.

### Introduction

Nowadays, people are faced with various life tests. This phenomenon applies to all circles of society throughout Indonesia and even worldwide, regardless of age. Many things can be learned from the positive side of this life test, one of which is the wisdom from the occurring events and things (Rohmawati, 2024). In this era, we are required to do something with the existing limitations. Many of the entire community are affected by this era. The Covid-19 pandemic is increasingly rampant and seems to stress everyone, stopping many activities, and has not ended yet (Fuadiy & Nurlaili, 2020). The various impacts and concerns of the pandemic began to emerge from

both the economic and education sectors, which were all experienced in this country. The government has issued multiple policies to deal with the Covid-19 pandemic disaster to break the chain of the spread of Covid-19, such as social distancing (Zainuddin, 2020).

People are required to be innovative in doing things. With the implementation of the New Normal era, people must always wear masks when leaving the house and keep their distance to avoid crowds, which can make Covid-19 spread quickly. The impact caused by Covid-19 is also increasingly disturbing the community. Various efforts have been made to try to break the chain of the spread of this virus, but it is still difficult to implement the health protocols that have been in effect during this pandemic (El Hiyaroh et al., 2022). Education is one of the sectors affected by the Covid-19 virus itself. The quality of education in shaping character is beginning to decline, so educators and scientists are required to think hard in planning how to keep education in Indonesia alive and run effectively (Abi Ya'sub, 2021). One method that has been widely applied in various educational institutions is through online schools. The online education system now certainly has its advantages and disadvantages. Therefore, Islamic-based educational institutions, especially *pesantren*, must design systems and methods that will be used for education with the distinctive nuances of Islamic boarding schools in shaping the character of students or centres based on the Qur'an and as-Sunnah.

In the education sector, the direct impact of the Covid-19 pandemic is the lockdown and forced closure of all educational institutions in Indonesia and various regions, from elementary, middle, and college levels (Mansir, 2019). However, it all goes back to the policy of the school institution itself, how to design the learning system to keep it running and effective, especially the administrators of the educational institution, starting from the principal to the school employment staff. As previously explained, the closure of various educational institutions has made the teaching and learning process carried out online a manifestation of taking full advantage of the era of technological sophistication.

In the Industry 4.0 era, technological sophistication is proliferating along with the progress of the times. As a form of adapting to this era, especially in the education sector, so as not to be left far behind with the progress of this era, we are required to be able to follow the progress of the times by making the best use of technology for the benefit of the ummah. There is no exception for those affected by Covid-19 from Islamic Education Institutions,

including Islamic Boarding schools (Mansir & Purnomo, 2020). Islamic boarding schools were also affected by the Covid-19 pandemic. Various appeals and policies from the government related to learning during the pandemic were also carried out by Educational Institutions at Islamic boarding schools. Since the start of a new policy in the education system from the government at the beginning of 2020, most Islamic boarding schools have temporarily suspended learning activities and also sent their students home to avoid and as a form of endeavour to participate in the struggle to break the chain of the spread of Covid-19 (Muhammad & Noh, 2022). However, some *pesantren* continue to carry out learning activities as usual while prohibiting outsiders from entering and tightening health protocols.

All Islamic boarding school activities, including teaching, Qur'an recitals, and so on, are carried out in their respective homes. It goes on until the government issues and announces the new normal era. Around June 2020, various Islamic boarding schools in East Java, Central Java, and West Java began implementing face-to-face learning. The usual Islamic education in schools is limited to PAI learning (Islamic Education subjects) in public schools. In madrasah, each subject of Islamic Education is separated into *Aqidaah Akhlak*, *Fiqh*, *Tafsir*, and Arabic. In the Covid-19 era, it dramatically affects the learning process (Mansir, 2021). The previously face-to-face learning must now be held via network or online. Online learning carried out at home also affects students' learning motivation. The main factor is the surrounding environment, usually in school and the classroom, which must now be done at home with various conditions and problems. Apart from various noises from other family members, unstable network problems in all areas and so on may disrupt students' concentration to stay focused. Those things may make it difficult for students to understand the material, along with other problems in online learning.

Education is the main spearhead for the progress of this nation's civilization (Mansir, 2019). It is more than simply teaching or merely a knowledge transfer process; it is the transformation of values and the forming of one's personality to improve the education system, which is currently being shaken by the Covid-19 pandemic. Education has to rearrange and establish a new curriculum and lesson plans by adjusting to the environment and what is happening in Indonesia after the order for independent study at home was enacted, improvements were made, or even the world of education. Islamic education is still considered traditional, assuming that Islamic

education only focuses on halal and haram issues. A small part of the general public sees Islamic education with narrow thoughts and views (Nuryana & Fauzi, 2020). Therefore, Islamic education today needs to respond to the current issues with the dynamics in social life. One of them is by looking at the compatibility of Islamic education with general education, especially during Covid-19. Islamic education needs to apply suitable systems and methods to carry out the learning process of Islamic education, especially in this Covid-19 era, where teachers are required to be as creative as possible, including lesson planning, curriculum, and so on, to adapt to the pandemic (Toker, 2021).

## Method

This study uses a qualitative approach. Therefore, data will be collected using observation, interviews, and documentation. In addition, a literature study is used as secondary data to add and strengthen the data. The study applied library research collected through various references from journals and books. Therefore, library research was carried out by gathering information and data through various materials, such as reference books, previous research, articles, notes, and various journals related to the problems. Based on the above quote, this study also used a qualitative approach in which the data source for this study and the research results were analysis of words through digging, reading, applying, explaining, and conveying data.

## Result and Discussion

### *Adaptation of Education System in the Era of Covid-19 Pandemic: Challenges, Policies, and Impact on Online Learning*

During the Covid-19 pandemic, we are forced to carry out activities in a limited manner (Rauf et al., 2021). Doing something does not escape the term health protocol imposed by the government through policies that have been issued, especially by the Ministry of Education and Culture. "New Normal" was issued, and the community was asked to adapt to the new era of life by obeying the procedures implemented in daily activity. Online learning is needed in various implementations of learning systems and methods that can collaborate face-to-face learning and online learning, complying with applicable health protocols. Several views of education that the

government can carefully reconsider in implementing the "New Normal" policy in the form of learning, the competence of teachers, infrastructure, and curriculum in schools that must be prepared since learning nowadays is very different from the previous learning process. The government has also announced strategies and schemes for teaching and learning activities during the new normal pandemic (Tupamahu et al., 2022). The policy that has been announced by the Minister of Education and Culture to overcome learning activities during the pandemic is that only areas categorized as green zones are allowed to carry out face-to-face learning in schools.

Still, schools must apply strict health protocols tailored to schools' necessities, usually by limiting the student quota or taking turns to carry out the face-to-face learning process, according to the Minister of Education and Culture (Kemdikbud, 2020). However, if the corresponding area's status changes to a yellow or red zone, direct learning will be stopped with several applicable considerations. The school must find the right solution to replace learning in the school carefully (Mavianti, 2021). The first problem with this policy is that not all students and parents understand how to use online learning media. Not all students and parents have enough money to provide these learning tools, such as Android phones, laptops, tablets, or the like. Those things have become issues for many people because they have to spend much money to complement the needs of their children in online learning. For example, even they have to sell valuable assets to buy these tools. Ironically, many children and teenagers have to work to earn money to buy an Android phone or other means to support online learning at school.

Unlike the expectation of many groups, students hope to get compensation by simply listening to the material given by the teacher, but instead, they are burdened with a huge number of assignments in each class (Mansir & Karim, 2020). This can be fatal for students who are not mentally strong to face the tasks given by the teacher. In the end, it creates pressure on students, which can make the student depressed, so it can be fatal, none other than the many circulating incidents of students committing suicide because of the many assignments given by the teacher. There may be several factors that make the student depressed. When given an assignment by the teacher, they find it difficult, or maybe students do not have adequate online learning support.

The above phenomenon will undoubtedly affect the mental condition of students, which can further aggravate their mental

conditions because they are immediately faced with a new learning system that makes them required to quickly adapt and adjust to online learning coupled with the incursion of various kinds of tasks that they do not fully understand. However, this online learning system must also have some negative and positive impacts, as follows:

The negative side effects are (Zhang et al., 2008):

1. Lack of social interaction with the surrounding environment.
2. Decreased eye health when lingering in front of a cellphone/laptop screen.
3. Getting bored quickly in receiving material in every lesson.
4. Less stable network/signal in some areas.

In contrast, the positive impacts are (Bacow et al., 2012):

1. Maximize the benefits of advanced technology.
2. Stopping the spread of the Covid-19 virus.
3. Parents can monitor all school activities.
4. Make students and teachers creative in integrating learning so they do not get bored easily.
5. New learning media systems and processes can make teachers and students learn through technology.

The points above, of course, have yet to cover everything. However, the negative and positive impacts mentioned above are a general picture felt by teachers, students, and all circles of society. The curriculum that existed before the Covid-19 pandemic must be adjusted as soon as possible by modifying the learning materials applied in the New Normal era. Learning discussion material needs to bring up skills in life that every student, in general, must have (Mansir, 2020). The necessity to complete the concept of learning in a curriculum needs to be re-examined from the impact of changes in teaching methods that the government has just set in the Covid-19 era.

As a result of this curriculum habituation, there will be a reduction in material from what it used to be before Covid-19. The learning material will be simpler, and the rest emphasizes learning achievement in basic competencies in student skills and students' understanding ability to understand the material presented later by doing this in a way complete and measurable course (Mutohar & Trisnantari, 2020). To achieve flexible and effective learning, it is also

necessary to cooperate between parents of students and teachers/educators to maintain continuity of learning as well as possible. The change in learning methods and curriculum habituation requires educators to be willing and able to apply them to classroom learning through changes in the learning system and adjustments to the curriculum. Based on these changes in the system and adaptation of the curriculum, educators are ready and capable of effectively implementing the teaching and learning system in the classroom.

In this context, the government must give much attention and must understand the need to support success in implementing a learning system change program that adapts the curriculum in this pandemic era by developing technology and facilitating for schools whose infrastructure is incomplete or adequate so that learning can be carried out properly and serving questions and answers for educators who still have specificity in running the system as handling and providing solutions in solving problems (Yusoff & Tengku-Arifin, 2020). Changes in the learning system, in general, require every school to prepare more infrastructure or learning facilities than before. Previously existing infrastructure or facilities must also be added from pre-facilities related to alternate teaching and learning activities, health protocols, and online learning if needed so that everything is organized and carried out properly and smoothly because not all schools can finance the school's infrastructure needs. This is vital for the government to pay attention to existing educational institutions in preparing financing plans for schools to prepare learning facilities.

### ***Direction and Dynamics of Islamic Boarding School Learning***

Before discussing the system and methods of learning in Islamic boarding schools during the Covid-19 pandemic, it is also necessary to understand the meaning and understanding of Islamic boarding schools or Islamic boarding schools themselves (Hanafi et al., 2021). The term *pesantren* in the language comes from *santri*, the prefix *pe-* and the suffix *-an* to become *pe-santri-an*, which means the word "*santri*," which has the meaning of students practising in the field of religion; the term *santri* is also found in the Tamil language, which means Qur'an, the teacher. Sometimes, it is also suspected to be a combination of the word *san* (good person) and the syllable *tra* (like things to help), which means the word *pesantren* can be interpreted as an education zone for good people.

According to some experts, the term "*pondok pesantren*" has a specific meaning. In general, Javanese said that "*pondok*" and

“*pesantren*” mean houses made of bamboo wood. Also, the Arabic word “*funduq*” means a large dormitory used as a stopover for people when travelling to preach the religion of Allah Swt. Therefore, the words *Pondok* and *Pesantren* have the same meaning: the dormitory where students live, recite the Qur’an, or study. In terms of terminology, *Pondok pesantren* is an educational institution that focuses on learning in Islamic broadcasting and has always been called *pesantren* (Tolib, 2015). Nowadays, there have been many changes in the dynamics that occur among the wider community. As a result of the influence, the above definition is no longer an indicator of patent rights only for Islamic broadcasting. With the many terms of modern *pesantren*, people are starting to realize the importance of other sciences in navigating life in this world. However, the *pesantren* remains on its track to preach Islam as a whole while adapting to increasingly swiftly changing times and understanding the breadth of knowledge in general and religious science.

Currently, Islamic boarding schools have also become an important element for the continued growth of education in Indonesia and become institutions that the government has recognized on par with other formal education. Recognition of the presence of Islamic boarding schools as educational institutions is proven by including Islamic boarding school education as part of a system (Sabic-El-Rayess, 2020). Islamic boarding school institutions are no longer considered only educational institutions with the traditional culture, which are said to have no legal entitlements (Wayoi et al., 2021). Still, the government currently declares *pesantren* to be part of educational institutions whose status has the same degree of rights and obligations as other formal education. The government's attention and acknowledgement of *pesantren* are also manifested by the existence of the Ministry of Religion, in particular through the Directorate of *Diniyah* Education and Islamic Boarding Schools, to serve as a forum for religious education.

The existence of Islamic educational institutions holds full responsibility for everything that happens in the continuity of Islamic boarding schools and their necessities (Mansir et al., 2021). The government must pay attention to the Islamic boarding schools so that they continue to exist among the community, especially Indonesian citizens as well as all Muslims in this country. Moreover, historically, Islamic boarding schools also participated in the struggle to liberate the State of Indonesia with the fighting spirit inherited by the Prophet to fight for Religion and the State (Llorent-Bedmar et al., 2020). The

pattern of *pesantren* education is to prioritize shaping the *khaira ummah* people completed with *akhlaq al karimah*. This certainly aims to be helpful for the nation, which later became the centre of *Madinatu-l-ilmu*, to create a virtuous human character and form a *hubbub wathon minal iman* protected by *Ukhuwah Islamiyah*. In other words, the Islamic education system in *pesantren* adheres to three dimensions, which include (Tubagus et al., 2023):

1. Formal Education
2. Non-formal education
3. Informal Education

Therefore, the government is trying to create a learning system that will be implemented during the Covid-19 pandemic, especially in the face of the New Normal Era (Ghani et al., 2020). Starting from the Ministry of Religion, the Ministry of Education and Culture, the Ministry of Health, and the Ministry of Home Affairs are synergizing with each other in designing the manufacturing of guidelines that will be issued by the Ministry of Religion aimed at Islamic boarding schools to start learning or those who have implemented face-to-face learning during this pandemic. The guidelines made by the government cannot be separated from the Joint Decree of the Ministry of Education and Culture, the Ministry of Religion, the Ministry of Health, and the Ministry of Home Affairs regarding guidelines or policies for implementing learning systems in the new academic year, especially in the pandemic era. There are several differences in the guidelines for implementing face-to-face learning for boarding and non-boarding educational institutions.

Meanwhile, specifically for *pesantren*, there are three categories of government guidelines: *pesantren* that have implemented face-to-face learning, new *pesantren* that will carry out face-to-face learning, and *pesantren* that have not held face-to-face learning activities. As already mentioned, the division of the above categories is a division of categories considering that there are already Islamic boarding schools that hold learning directly face-to-face. Some have not implemented or started learning after the issuance of the policy of stopping school activities at the beginning of the spread of the Covid-19 virus. Furthermore, there are main provisions, and the applicable health protocol policies must still be carried out when learning applies to all categories of Islamic boarding schools (Mansir, 2020). Therefore, the Ministry of Religion stated that the guidelines for *pesantren* also include several educational units, namely formal *diniyah* education,

*Mu'adah*, *Ma'had* all, *Madrasah*/Schools, Higher Education equivalence education for *Salafiyah pesantren*, and the study of the yellow book (Non-Formal). In addition, MDT and LPQ are held in dormitories.

The attachments to the government's policy provisions in response to the problems of the learning system, both public and Islamic boarding schools in this pandemic era are as follows:

1. Designing a Covid-19 task force
2. Sterile from Covid-19, with a description of the letter from the Covid-19 task force and the local government.
3. Have facilities that meet adequate health protocols.
4. Students, educators, managers, and leaders are free and healthy, as proven by a health certificate or free from Covid-19 from health service facilities in the local area.

Some *pesantren* that have held Teaching and Learning Activities offline during the pandemic, under the Ministry of Religion's guidelines, must coordinate with the Covid-19 task force in the local zone and health assistance facilities, as well as the Health Service in the area (Mansir, 2020). This coordination is necessary for the success of the learning system so that it runs smoothly as a form of business by ensuring that all are in good health. Sometimes, after returning home from vacation, students, when returning to the *pesantren*, are required to isolate independently in the dormitory, usually divided by class or class for three weeks after being sterilized, and parents are not allowed to visit their children directly. However, with a specified distance to maintain the sterility of the *pesantren*, items brought by guardians of students for their children will certainly be checked and sterilized first by spraying or wiping disinfectant.

The guidelines that the government has made, such as those for educators or schools, must also develop as creatively as possible in the methods and learning systems to be applied in Islamic boarding schools (Cahyadi et al., 2021). Many Islamic boarding schools in Indonesia have developed learning guides from the government, with the addition of core regulations within the *pesantren* intended for all residents of *pesantren* and residents from outside the *pesantren*. By the guidelines made by the Ministry of Religion, several provisions for health protocols can be further developed by the organizers, one of which is for provisions that *pesantren* must carry out as follows:

1. Health protocol stipulations also apply to non-dormitory religious education, such as public/private Madrasah Aliyah. This provision also applies to boarding educational institutions.
2. Providing health facilities such as washing hands with soap in every corner of the school and even every room.
3. Cultivate the use of masks, wash hands regularly, keep a distance, and practice etiquette when sneezing and coughing.
4. Cleaning the school environment regularly, both the courtyard and the mosque
5. Installing words or orders and procedures in implementing Health protocols as education.
6. Determining whether they are healthy. Those who are not healthy and have a history of illness or travel to regions or other countries exposed to Covid-19 (red zones) must report themselves to the manager of the boarding school or boarding school administrator so that the applicable handling is followed up.
7. Always regularly schedule to check the body temperature or health of all elements of the *pesantren* community, both from students, managers, administrators, and leaders.

Indonesia's various kinds of *pesantren* certainly do not escape the applied learning systems and methods (Burde et al., 2015). Islamic boarding schools are still guided by the government guidelines for implementing Islamic boarding schools. Some carry out direct learning face-to-face, and some continue online learning. For example, in the *Ta'lim* Online learning model, online *Ta'lim* here is a propaganda medium that each Islamic boarding school owns, for example, through TV Channels or YouTube channels, which are delivered to the public aims to transform religious knowledge which is conveyed and delivered by the teachers and scholars of the Islamic boarding school. Such a model must be accompanied by several provisions for each student guardian and homeroom teacher in developing the permanent learning method.

However, some *pesantren* insist on applying the methods and learning systems typical of *pesantren* by face-to-face learning. For most *pesantren*, this type of teaching must still be carried out because it is related to the vision and mission of the *pesantren* education (Rissanen, 2012). This is, of course, accompanied by the applicable Health protocol. The vision of Islamic boarding school education as a whole is as a middle ground for learning Islamic law to shape students who

master Islamic science and other general knowledge to imprint piety, highly ethical, faithful, moral, and respectful while implementing those values. After that, the mission of *pesantren* education is to carry out all religious education as indicated by each *pesantren*'s characteristics. In *pesantren* learning, we will find four pillars of education created by UNESCO (Fahham, 2020):

1. Learn to know

In the learning cycle, the *ustadz* educates and also needs to guide students to master Islamic teachings.

2. Learn to be skilled in something

We can see when what has been learned, realized, and familiar with the practice.

3. Learn to know one's interest

*Pesantren* must be able to pay attention to the development of the interests and talents of students as a form of support.

4. Learn to cohabitate

These pillars can be seen in the lives of students in the dormitory, where, in the beginning, they have been acquainted with the lives of each student as fellow students, respect each other about contrasts, and are accustomed to being educated to train the quality of insight in Islam and the quality of general knowledge.

Meanwhile, the *pesantren* strategy cannot be implemented online or in remote teaching and learning (Hassan et al., 2010). Indeed, the interaction of boarding school learning, in particular with learning in general or non-Islamic boarding schools, is not a little different. However, the findings that apply the outlines of the Islamic method of life and the pillars of Education from UNESCO are as described above. Learning to live together while studying cannot be replaced by distance learning. This learning must be practised directly through the experience of *pesantren*, and it does not escape the guidance from the previous government by implementing adequate health protocols.

The current Islamic boarding school learning system is uncertain because of the Covid-19 virus. Islamic educational institutions must be creative in determining how to keep these educational institutions in Indonesia running properly. Islamic education does not die. During the difficult times of the Covid-19 pandemic, by collaborating with the government's guidelines, we cannot determine how the systems and methods are used in carrying out learning during the Covid-19

pandemic. The management of educational institutions has a vital role in running the learning process smoothly and effectively, especially for *pesantren* whose learning has been strongly attached to the characteristics of Islamic learning methods (Mansir, 2020). Therefore, more or less, the vision and mission of the *pesantren* are to shape the character of the *santri* based on the Qur'an and al-Hadith to become the future religious generation and the nation's successor.

## Conclusion

The learning system of Islamic boarding schools is currently uncertain because we are currently being given a trial, namely with the existence of this Covid-19 virus, which has never been completed. Islamic educational institutions must be creative in determining how to do so so that the educational institutions in Indonesia keep running properly. Islamic education is not dead when in the difficult time of the Covid-19 pandemic course by collaborating with the provisions of the guidelines that the government has made, we cannot determine for all how the systems and methods used in carrying out learning during the Covid-19 pandemic. The management of educational institutions has an important role in the success of education that survives the institution, and so that the learning process in their institutions can run smoothly and effectively, especially for educational institutions whose learning has been firmly attached to the characteristics of learning methods Islam. Therefore, more or less the vision and mission of *pesantren* are to form the character of a student/person based on al-Qur'an and al-Hadith, like many *pesantren* who have implemented a vision and mission that is almost the same goal, educating the ummah by being equipped with knowledge, piety, and character to become a generation of Islamic religious warriors and as the successor of the nation.

## Bibliography

- Abi Ya'sub, M. (2021). Internalizing the Values of Islamic Education in the Learning of Physics in MA Darul Ulum Purwokondo. *EDUKASI: Jurnal Pendidikan Islam (e-Journal)*, 9(1), 51-64.
- Bacow, L. S., Bowen, W. G., Guthrie, K. M., Long, M. P., & Lack, K. A. (2012). *Barriers to adoption of online learning systems in US higher education*. Ithaca New York, NY.
- Burde, D., Middleton, J. A., & Wahl, R. (2015). *Islamic Studies as*

- Early Childhood Education in Countries Affected by Conflict: The Role of Mosque Schools in Remote Afghan Villages. *International Journal of Educational Development*, 41(March), 70-79. <https://doi.org/10.1016/j.ijedudev.2014.10.005>
- Cahyadi, A., Widyastuti, S., & Mufidah, V. N. (2021). Emergency remote teaching evaluation of the higher education in Indonesia. *Heliyon*, 7(8), e07788. <https://doi.org/10.1016/j.heliyon.2021.e07788>
- El Hiyaroh, D., Salimah, I. D., & Thohir, M. (2022). Perception of islamic religious education teachers based on TPACK. *EDUKASI: Jurnal Pendidikan Islam (eJournal)*, 10(1), 107-118. <https://doi.org/10.54956/edukasi.v10i1.308>
- Fahham, A. M. (2020). Pembelajaran Di Pesantren Pada Masa Pandemi Covid-19. *Pusat Penelitian Badan Keahlian DPR RI*, XII(14), 13-18.
- Fuadiy, M. R., & Nurlaili, N. (2020). The Efforts of 'Pendidikan Agama Islam' Teachers in Classroom Management During Covid-19 Pandemic:(at SMPIT Nurul Fikri Tulungagung). *EDUKASI: Jurnal Pendidikan Islam (eJournal)*, 8(2), 201-211. <https://ejournal.staimta.ac.id/index.php/edukasi/article/view/254/236>
- Ghani, M. F. A., Velarde, J. M., & Crow, G. M. (2020). School Improvement In The United States: Practices of Professional Learning Communities From School Leaders' Perspectives. *MOJEM: Malaysian Online Journal of Educational Management*, 8(4), 57-78. <https://mojom.um.edu.my/article/view/26382>
- Hanafi, Y., Taufiq, A., Saefi, M., Ikhsan, M. A., Diyana, T. N., Thoriquttyas, T., & Anam, F. K. (2021). The new identity of Indonesian Islamic boarding schools in the "new normal": the education leadership response to COVID-19. *Heliyon*, 7(3), e06549. <https://doi.org/10.1016/j.heliyon.2021.e06549>
- Hassan, A., Suhid, A., Abiddin, N. Z., Ismail, H., & Hussin, H. (2010). The role of Islamic philosophy of education in aspiring holistic learning. *Procedia - Social and Behavioral Sciences*, 5, 2113-2118. <https://doi.org/10.1016/j.sbspro.2010.07.423>
- Kemdikbud. (2020). Panduan Penyelenggaraan Pembelajaran di Masa Pandemi COVID-19. *Kemendikbud*, 2019, 1-58.
- Llorent-Bedmar, V., Palma, V. C. C.-D., & Navarro-Granados, M.

- (2020). Islamic religion teacher training in Spain: Implications for preventing islamic-inspired violent radicalism. *Teaching and Teacher Education*, 95(4), 103138. <https://doi.org/10.1016/j.tate.2020.103138>
- Mansir, F., & Karim, A. (2020). Fiqh Learning Methodology in Responding Social Issues in Madrasa. *TARBIYA: Journal of Education in Muslim Society*, 7(2), 241–251. <https://doi.org/10.15408/tjems.v7i2.20024>
- Mansir, F., & Purnomo, H. (2020). Islamic Education Learning Strategies Based on Multiple Intelligences in Islamic School. *Psikis: Jurnal Psikologi Islami*, 6(1), 48–57. <https://doi.org/10.19109/psikis.v6i1.4011>
- Mansir, F., Street, B., District, K., & Yogyakarta, D. I. (2021). The Response of Islamic Education To The Advancement of Science In The Covid-19 Pandemic Era In The Islamic Boarding Schools. *AULADUNA Jurnal Pendidikan Dasar Islam*, 8(1), 20–27. <https://doi.org/10.24252/auladuna.v8i1a2.2021>
- Mavianti, M. (2021). Islamic Education Learning Strategy For Students With Special Needs In The New Normal Era (Case Study: Slb'aisyiyah Tembung). *Proceeding International Seminar of Islamic Studies*, 2(1), 654–658.
- Muhammad, Z., & Noh, M. A. C. (2022). Technological Knowledge of Gynecological Pedagogy in Teaching Jawi Subjects Islamic Education Teachers. *Edukasi: Jurnal Pendidikan Islam*, 10(1). <https://doi.org/10.54956/edukasi.v10i1.45>
- Mutohar, P. M., & Trisnantari, H. E. (2020). The Effectiveness of Madrasah: Analysis of Managerial Skills, Learning Supervision, School Culture, and Teachers'Performance. *MOJEM: Malaysian Online Journal of Educational Management*, 8(3), 21–47. <https://mojem.um.edu.my/article/view/24708>
- Nuryana, Z., & Fauzi, N. A. F. (2020). The Fiqh of disaster: The mitigation of covid-19 in the perspective of Islamic education-neuroscience. *International Journal of Disaster Risk Reduction*, 51, 101848. <https://doi.org/10.1016/j.ijdr.2020.101848>
- Rauf, R., Wijaya, H., & Tari, E. (2021). Entrepreneurship education based on environmental insight: Opportunities and challenges in the new normal era. *Cogent Arts & Humanities*, 8(1), 1945756. <https://doi.org/10.1080/23311983.2021.1945756>

- Rissanen, I. (2012). Teaching Islamic Education in Finnish Schools: A Field of Negotiations. *Teaching and Teacher Education*, 28(5), 740–749. <https://doi.org/10.1016/j.tate.2012.02.001>
- Rohmawati, E. (2024). Strategic Management of Kyai in Improving Islamic Boarding School Institutions. *EDUKASI: Jurnal Pendidikan Islam (e-Journal)*, 12(1), 28–38. <https://doi.org/10.54956/edukasi.v12i1.491>
- Sabic-El-Rayess, A. (2020). Epistemological shifts in knowledge and education in Islam: A new perspective on the emergence of radicalization amongst Muslims. *International Journal of Educational Development*, 73(November), 1–10. <https://doi.org/10.1016/j.ijedudev.2019.102148>
- Toker, Ş. (2021). Subtle Islamization of Teacher Education: A Critical Discourse Analysis of Turkey’s “Inclusive” Education Initiative for Refugee Integration. *Linguistics and Education*, 63, 100923. <https://doi.org/10.1016/j.linged.2021.100923>
- Tolib, A. (2015). Pendidikan di pondok pesantren modern. *Risâlah, Jurnal Pendidikan Dan Studi Islam*, 2(1), 60–66. [https://doi.org/10.31943/jurnal\\_risalah.v2i1.12](https://doi.org/10.31943/jurnal_risalah.v2i1.12)
- Tubagus, M., Haerudin, H., Fathurohman, A., Adiyono, A., & Aslan, A. (2023). The impact of technology on islamic pesantren education and the learning outcomes of santri: new trends and possibilities. *Indonesian Journal of Education (INJOE)*, 3(3), 443–450. <https://injoe.org/index.php/INJOE/article/view/78>
- Tupamahu, M. K., Tupamahu, K. H., Abd Rauf, R. A., & Mesra, R. (2022). The Existence and Education of Ceramic Craftsmen Society of Polutan Village in the 4.0 Industrial Revolution Era. *IJECA (International Journal of Education and Curriculum Application)*, 5(3), 262–273. <https://doi.org/10.31764/ijeca.v5i3.11067>
- Wayoi, D. S., Margana, M., Prasajo, L. D., & Habibi, A. (2021). Dataset on Islamic school teachers’ organizational commitment as factors affecting job satisfaction and job performance. *Data in Brief*, 37, 107181. <https://doi.org/10.1016/j.dib.2021.107181>
- Yusoff, S. M., & Tengku-Arifin, T. F. (2020). Looking After Teacher Wellbeing: Does Teacher Empowerment Matter? *MOJEM: Malaysian Online Journal of Educational Management*, 8(4), 43–56. <https://doi.org/10.22452/mojem.vol8no4.3>

Zainuddin, M. R. (2020). *Online Learning Challenges In Central Pandemic Virus Corona*. Tulungagung: STAI Muhammadiyah Tulungagung.

Zhang, S., Zhao, J., & Tan, W. (2008). Extending TAM for online learning systems: An intrinsic motivation perspective. *Tsinghua Science and Technology*, 13(3), 312-317.  
[https://doi.org/10.1016/S1007-0214\(08\)70050-6](https://doi.org/10.1016/S1007-0214(08)70050-6)