

Strategy of Dynamic Governance in Strengthening the Management of PTKIN Student Boarding Schools in the Era of the Covid-19 Pandemic

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Abstract

This paper discusses the policy of managing Islamic boarding schools for students of UIN Maliki Malang and IAIN Purwokerto as an answer to the challenges of the times that integrative Islamic human resources can be realized through Islamic boarding school programs for Islamic university students, which also solve the dichotomous problem of science. A dynamic governance perspective was used to see how to manage students' boarding schools and whether they were responsive and creative in the face of challenges that came and went and in this research year, the big challenge was the COVID-19 pandemic. This research uses qualitative research methods using snowball interview techniques, and focus group discussions and involves observation to capture reality to answer this research question. The result of this study is that the Islamic boarding school policy for students at State Islamic universities is a form of integration and interconnection of general science and Islam in the design of human resource development. Islamic boarding schools of IAIN Purwokerto chose to survive amid the spread of covid, manage risks and undergo accelerated vaccination towards livestock communities to be healthy and survive in the long term. The most prominent of the Maliki Malang UIN Islamic boarding school management policy is the online policy.

Keywords | Dynamic Governance, Student Boarding Schools, Covid 19

INTRODUCTION

Student boarding schools is a legacy of archipelago tradition that has various advantages over other educational institutions (Baharun, 2017). A centralized boarding schools-style education model with a dormitory model that allows 24-hour supervision is considered more effective for knowledge transfer and internalization of Islamic values such as sincerity, independence, cooperation, virtue (akhlaqul karimah), and Muslim solidarity (ukhuwah) (Baharun & Mundiri, 2011).

These characteristics are the advantages of boarding schools-style education compared to other educational models (Najamuddin, 2004). Therefore, student boarding schools are considered to have a major contribution to the history of nation-building as well as being a characteristic of Indonesian Islamic education. To respond to the challenges of the times, the world of student boarding school is improving and many *khalaf* Islamic boarding schools have emerged that use modern methods in the learning process and balance the portion of religious knowledge with general knowledge. One observer, Bob Hefner stated that education in Indonesia is taking giant steps to overcome the gap between secular education and religious education. According to Hefner, Indonesia is in the process of creating a bridge between Islamic and non-Islamic higher education into a world-class Islamic university system (Hefner, 2008).

One form of the *khalaf* model student boarding school is the birth of a student boarding school under the auspices of Islamic universities. Student boarding schools are expected to be one of the instruments for, to borrow Amin Abdullah's term 'integration-interconnection'



of two scientific dichotomies between science and religion. Universities and student boarding school are two different traditions (Malik, 2006). Higher education is a symptom of the city, synonymous with modernity, and emphasizes a liberal approach while student boarding school is a symptom of the village, identical to tradition and emphasizes a conservative attitude that is centered on kiai figures (Malik, 2006). The modern higher education system has advantages that student boarding school do not have and vice versa, student boarding school have disadvantages that are advantages for the modern education system. Thus, the merger of two educational concepts between modern and traditional education systems is a strategic step to answer the challenges of the times in the world of Islamic education. The collaboration of the education system through student boarding schools is expected to be able to produce intellectuals who understand modern scientific studies such as social sciences, humanities, technology, and health, but on the other hand, it is also accompanied by knowledge and implementation of Islamic values (Kahfi & Kasanova, 2020).

UIN Malik Ibrahim Malang, for example, develops the world of Islamic education by building student boarding schools that are institutionally inseparable from the university structure (Abubakar, 2018). UIN Malang requires all new students to attend the world of student boarding school for a year. Other Islamic universities such as IAIN/UIN Saifuddin Zuhri Purwokerto anticipate the shortage by building a partnership policy between the university and Islamic boarding schools around the campus. Each student boarding school model has its advantages and disadvantages.

This study examines the response of Islamic universities to the challenges of the times with the development of student boarding school through the perspective of dynamic governance, case studies of student boarding schools at UIN Malik Ibrahim Malang and IAIN / UIN Saifuddin Zuhri Purwokerto. UIN, IAIN, and STAIN institutions are part of a work unit under the Ministry of Religious Affairs of the Republic of Indonesia. This work unit is referred to in the State Islamic University cluster or abbreviated as PTKIN. Student Boarding School is one of PTKIN's policy products under the auspices of the Ministry of Religious Affairs of the Republic of Indonesia

METHOD

This type of research is qualitative research and is presented descriptively, using the case study method. regarding the governance of student boarding school policies at two PTKIN, namely UIN Maulana Malik Ibrahim Malang and UIN Saifuddin Zuhri Purwokerto. This study investigates in detail the policy governance in the two PTKIN campuses starting from the context and conditions of Islamic boarding schools on the two campuses, the curriculum used, the dynamics that occur in it, and the relationship between Islamic boarding schools and various policy stakeholders both locally, nationally and globally. All information related to Islamic boarding schools is collected by data collection procedures following the specified time (Creswell & Poth, 2016).

The data used in this study are primary and secondary. Primary data mining is done using engaged interviews and involved observations. The determination of informants was

carried out using the snowball technique (Denzin & Lincoln, 2011). The snowball technique is an information retrieval technique that rolls like a snowball. And this is one technique to determine the person who provides information related to the research theme, researchers try to meet Islamic figures, resistance figures, and the community to convey the aims and objectives of the researcher, and then seek recommendations from various informants who have the information needed. Some of the informants interviewed were Mudir student boarding school, director in charge, management and/or ustadz'/ustadzah student boarding school and students from UIN Malang and UIN Purwokerto. In addition to primary data, data collection is also obtained from secondary data covering various types of policies related to student boarding schools at UIN Purwokerto and UIN Malang, journals, books, and various sources obtained from various online media.

The interview was conducted flexibly due to the pandemic which resulted in various rules that limited the mobility of activities. This rule is a national policy that applies in several regions in Indonesia, especially Java-Bali to reduce the number of covid positives. Therefore, this study also followed government regulations, and therefore some interviews were conducted online by filling out questions, by phone, or by meeting in person on a limited basis. The interview process is carried out by two methods, namely in-depth and unstructured interviews. In addition, this study also used observations involved by visiting directly two research locations at UIN Malang and UIN Purwokerto, especially in the student boarding schools. Other observations were made by following the online learning agenda, following activities in the way of making student boarding school management policies to find out the dynamics that occur.

Next, process the collected data, analyze it and use the analysis-descriptive method, and then explain it systematically. The results of the data analysis will be used as policy recommendations in the form of academic manuscripts that can be a reference for PTKIN student boarding school policies in Indonesia, become a reference for knowledge, and open gaps in further research.

RESULTS AND DISCUSSION

According to the database of the Ministry of Religious Affairs of the Republic of Indonesia in 2021, the number of Islamic boarding schools in Indonesia is 27,722 with a total of 4,175,555 students. And according to COVID-19 report data, there are only 8,291 positive covid-19 data in student boarding school, this does not represent actual conditions because not all student boarding school report covid cases. When researchers go to UIN Malang for involved observation, researchers also meet the requirements as a form of covid 19 adaptation. Before leaving there, the research team underwent vaccination and underwent an antigen swab test with negative results. The atmosphere is still in the PPKM policy which is very restrictive but armed with travel requirements documents, researchers and their teams arrived in the city of Malang (Sudarmo, 2021).

The condition of the UIN Malang student boarding school, when researchers have finished passing the covid screening in the security room, is the presence of ghoib students. In fact, according to the management we met in one batch of high school, there were



approximately 3500 students who stayed on campus with a lot of structured, systematic, and well management activities. This condition can be imagined how crowded the condition of campus is full of students doing activities both reciting, tahfidz, congregational prayers, and of course other activities. The arrival of the covid 19 pandemic changed everything. With the policy of achieving safety more important than gathering to cause chaos, the board called *mudir ma'had* made policies to adapt to the Covid-19 pandemic by government directions. As a structuralist institutional model, the policy of student boarding school activities that were originally offline and met physically changed to online, and students were at home while still participating in the student student boarding school program (Bashori, 2020).

Massive Online Service: An Adaptation Option

A massive online service is an adaptation option for providing teaching and learning services at student boarding schools. The board uses various forms of online services. Initially using live youtube broadcasts to provide services to students, but experienced limitations in both Kouta and varying signal strength from the location of student gadgets. Various learning media platforms try to be used by end up looking for the most efficient and can reach both ustadz and students. From youtube, then WhatsApp media platform, to Telegram. Until the end of the 2020/2021 academic teaching, UIN Malang finally published an online model guidebook as a form of adaptation of student boarding schools to the Covid-19 pandemic (Syafrin & Muslimah, 2021). The online learning process is an anticipatory choice for the implementation of learning activities for student boarding school UIN Maliki Malang students. On the other hand, when researchers made observations at student boarding school UIN Malang, it also turned out that the magnificent building of the student boarding school was not found by students.

To run a social distance scenario *kaffah* (Hannan et al., 2020), student boarding school UIN Maliki Malang took a policy to repatriate all students in dormitories, before Covid 19 came there were around 3500 students from all majors in undergraduate programs. This is evidenced by the empty occupancy of Islamic boarding school dormitories for UIN Maliki Malang students.

Seize Opportunities and Answer Challenges

As mentioned above, IAIN Purwokerto takes the form of partnerships with student boarding school in implementing student boarding school programs or *ma'had al-jami'ah*. Unlike UIN Malang which takes the model of student boarding school on campus with its nature that can manage it centrally, IAIN Purwokerto with the implementation of activities outside the campus which is decentralized certainly has its opportunities and challenges. This selection is certainly not only for practical and pragmatic considerations because the campus does not have dormitory facilities and infrastructure, but has considerations that are more substantive and of strategic value (Mawaddah, 2021). For IAIN Purwokerto, the partnership model is none other than an effort to capture the opportunities of student boarding school as partners that can synergize with campus efforts in creating graduates who can get an integrated learning process between campus academic traditions and student

boarding school learning traditions. The tradition of student boarding school learning that strongly emphasizes moral cultivation and spiritual strengthening is very important to be balanced with campus traditions that are thicker with the cultivation of intellectual-rational acumen. Students get direct experience naturally in the student boarding school tradition both in following learning and in interacting with student boarding school residents in everyday life. For the sake of policymaking, this is part of implementing dynamic governance (Markell & Glicksman, 2016).

On the other hand, this model is a creative idea for how campuses can be closer to the community and student boarding school as educational institutions that are rooted in the community. There is a side of mutual expediency that can be taken by each party. On the one hand, IAIN Purwokerto will be better known and get agents for socialization and on the other hand, the community around the campus will certainly be moved to benefit as well as get these benefits and partnerships. Many Islamic boarding schools have partnered to get students who are growing along with the increase in students from IAIN Students every year. This benefit is increasingly felt so it is not surprising that more and more Islamic boarding schools are partnering with IAIN Purwokerto. In the last three years, initially, there were only 12 partner student boarding schools, now there have reached 34 partner student boarding school. The movement of student boarding school also shows a competitive nuance to get students/students by competing in competitions to improve better educational services and infrastructure facilities (Roqib, 2017).

Surviving The Era of Covid 19 Pandemic

Many things must be agreed upon by both parties, namely IAIN and Islamic boarding schools related to the management of partner student boarding school activities ranging from partnership requirements and learning processes to evaluation of learning outcomes at partner boarding schools. Although each partner student boarding school has the authority to manage its student boarding school, the partnership entrusts a compromise or understanding in the implementation of student boarding school activities. IAIN Purwokerto through its mahad al-jami'ah has set nyantri obligations for new students who do not pass the basic Islamic competency test (BTA PPI) (Kuteh, 2020). At the beginning of the two-year partner student boarding school program, nyantri activities for students are only required in one semester with the student system must be live / stay must not help. Learning is carried out directly and face-to-face. In its development, learning that is only compulsory for one semester has not produced the expected output as evidenced by the low passing score of the learning outcomes exam. Therefore, IAIN re-established the mandatory nyantri policy to two semesters or one year. The nyantri obligation that has been carried out since 2012 is running well.

However, since the pandemic hit this country, many sectors of life have experienced increasingly serious impacts, including the world of education, including education in universities. Since the enactment of social distinction and large-scale activity restrictions to the lockdown of all Educational Institutions from kindergarten to tertiary level. In this condition, IAIN also no longer organizes face-to-face education, and the campus is closed



from face-to-face learning activities and meetings. To carry out learning, finally had to switch to online learning. Similarly, students in partner Islamic boarding schools who are required to stay temporarily returned follow the appeal for students to be sent home to prevent and break the chain of transmission of covid 19. Following this appeal, Ma'had issued a circular so that students were temporarily sent home and made a circular about governance, although not all partner student boarding school sent all their students home (Candra et al., 2021).

Not long the activities at partner student boarding school began to change again when there was a government statement about the permissibility of the arrival of students to the Islamic boarding school by strictly following the health protocol. Gradually, students began to return to student boarding school while the campus had not brought students to campus for academic activities including lectures. For this reason, Mahad issued an information/circular that IAIN students may come to Islamic boarding schools, but the authority to bring them is Islamic boarding schools, not IAIN, because based on the decree, three campus ministers are not allowed to bring students (Faturrohman & Gunawan, 2021). With the initiation of each partner student boarding school to bring in students / learning students at partner boarding schools start again with a face-to-face system while still implementing health protocols. Some partner huts received PPE (Health) equipment and online ngaji kits from the Ministry of Religious Affairs through the student boarding school BOP assistance program. This is certainly different from UIN Malang which because of dormitories and student activities on campus, there are no face-to-face activities for campus student boarding school activities. Student boarding school activities in the form of partnerships such as those carried out by IAIN Purwokerto allow more intense activities to continue in the form of face-to-face or at least a combination of online and offline. This makes mahad al-jami'ah IAIN Purwokerto more survivable, flexible and more flexible in managing learning during a pandemic (SETYANINGSIH, 2021).

Managing at-risk communities: From green zone creation to mass vaccination

The student community who chooses to stay in student boarding school and undergo face-to-face learning is a condition that is very at risk of contracting covid 19. Student boarding school is a boarding religious education that is synonymous with the crowd. This is the steep road that is a challenge for student boarding school managers with a big gamble: contracting covid, then some of the student boarding school that researchers observe are categorized into three steep student boarding school roads (Prasetyoningsi & Mujahid, 2023).

Partner boarding schools generally tell the policy of the student boarding school they lead with a green zone creation policy since the beginning of student registration. All students who come must get a swab test from the local puskesmas to identify the health condition of the students. He said only 2 percent of the tests were reactive and 98 percent were healthy. From these conditions, student boarding school learning runs normally and runs the process strictly. During this research, his student boarding school also built cooperation with the Banyumas Regional Command to vaccinate students.

In a choice that is not easy, the Islamic boarding school al hidayah Karang Suci is in the spotlight of the mass media because many students have contracted covid-19 so the student boarding school coordinates with the local covid-19 alert team to handle infected students (MOH NURSALIM, 2022). With all the existing limitations, student boarding school tries to provide a separate isolation area for the healing process of affected students. When this research took place, the students had recovered as covid survivors, and they were even in the process of mass vaccination with President Aminudin Ma'ruf's special staff. Being an alumnus of covid 19 survivors and getting vaccinated brings its own happiness to students.

Managing Risk by Running Poskestren

One of the student boarding schools that adapts to adequate capabilities is student boarding school Darussalam. This Islamic boarding school has medical personnel such as doctors and a covid 19 task force is formed to manage the risk of contracting covid 19. When the researcher contacted one of the caregivers of the Darussalam Islamic boarding school, the caregiver replied that he was isolated by my self's man. I think the honest confession from the Darusaalam Islamic boarding school caregiver is a form of courageous and open mental attitude in managing student boarding schools and this is an important capital in building trust in efforts to get out of the Covid-19 pandemic crisis. When researchers tried to find more information about covid 19, they replied that they were preparing to hold mass vaccinations with President Jokowi. student boarding school Darussalam has a student boarding schools health clinic that also provides swab tests for PCR (Gumilas et al., 2023).

From the initial process, who was eager to complete this research on time, but when advancing to find data, they experienced obstacles due to mobility restrictions due to the covid pandemic conditions. When going to the interview, it turns out that the source is also undergoing covid quarantine or the popular language of Isolated by my self's, when the source is ready and healthy, we researchers take turns experiencing being isolated by us. After becoming an Isolated by my self's, he has his challenges, namely managing memory and organizing ideas that sometimes collapse because they are not supported by strong energy.

Well, what about the policy conditions of managing student boarding schools from a dynamic governance perspective responding to changing conditions from before the pandemic to the pandemic? And the results of this research show that the Islamic boarding school policies of the 2 research sites show that they meet the responsive, pragmatic, and adaptive criteria to the changes that are running. In the context of covid 19, it was found that students who became covid 19 survivors, so before the face-to-face learning event took place, there needed to be research on the experience of student boarding schools managing covid 19 survivors so that clear data about covid alumni was also clear among student boarding schools. Research on the theme of covid and managing covid 19 survivors among student boarding schools is important to carry out as a continuation of this research.



CONCLUSION

This research tries to answer the research question that how to implement policies with dynamic governance strategies in managing Student Boarding Schools. That the policies that take place in managing student boarding schools are two universities: UIN Maliki Malang and IAIN Purwokerto are very dynamic, responsive, adaptive, and pragmatic by the principles of dynamic governance. This can be seen in how to respond to philosophical problems of Islamic scholarship that were originally not integrative into integrative and creative Islam. Then the form of management that has different patterns of both has the peculiarity of adaptation to the situation of the surrounding community.

At the national policy level, the student boarding school program is a kind of creative policy product derived from the development of higher education. Creating creations towards better change in driving changes in Indonesian Islamic human resources that are superior, moral, and integrative scientific.

In the context of the Covid-19 pandemic, the student boarding school management policy also adjusts quickly and responsively according to national policy directions even though the style and model of UIN Maliki Malang with IAIN Purwokerto have different peculiarities. The most prominent of the Maliki Malang UIN Islamic boarding school management policy is the online policy, while the IAIN Purwokerto boarding school chooses a risky path by surviving various scenarios amid the siege of the danger of the coronavirus. The structuralist model of UIN Maliki Malang has its advantages and disadvantages and IAIN Purwokerto also the model of equality and interdependence has its disadvantages and advantages. These two models deserve to be prototypes for other Islamic Universities to run student Islamic boarding school programs.

In the context of policy, this research recommends for stakeholders, both the Ministry of Religion of the Republic of Indonesia and the Ministry of Health of the Republic of Indonesia, the importance of providing a budget for the health center of Islamic boarding schools and health literacy of students so that future leaders named student students to stay healthy and be able to undergo learning activities to survive long-term a nation.

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