

New Normal at Islamic Boarding School During the Covid-19 Pandemic in Sumbawa Island

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Abstract—A number of Islamic boarding schools are growing rapidly. However, living in Islamic Boarding School give a high risk of Covid-19 transmission because of the intensive interaction of the students and teachers within the same isolated environment while doing activities together. There is no research report on the new normal of Islamic boarding schools during the Covid-19 pandemic in Sumbawa. The purpose of this study was to explore the new normal of lifestyle at Islamic boarding schools during the Covid-19 pandemic in Sumbawa. The descriptive research method was used in this research. Sumbawa was chosen to represent the new normal conditions carried out by Islamic boarding schools during the Covid-19 pandemic in West Nusa Tenggara. 9 Islamic boarding schools were chosen with 88 respondents who were given a questionnaire and interview. The researchers used a purposive sampling technique with univariate data analysis presented in a table describing the amount and percentage. There has been a change in activities, regulations when entering Islamic boarding schools and the need for health for each element in it due to the Covid-19 pandemic. The finding indicates that the number of teachers who had received counseling and training on Health protocols was 18 (20.5%), 40 (45.5%) were online with schools and 30 (34.1%) had already been from other sources. 72 (81.8%) agreed students should start studying at school. Then 16 (18.2%) disagreed, 49 (57%) have attended seminars about COVID and 37 (43%) never. 37 (42%) had attended training on COVID and 51 (58%) had never attended the training. 55 (62.1%) currently admitted that the students have studied at the school. 9 (10.3%), and 24 (27.6%) students are studying at school with dormitory. 69 (78.4%) answered that the students had entered the school and 19 (20.2%) answered that they had not. 43 (48.9%) required students to carry out rapid tests, 7 (8%) required PCR and, 29 (33%) self-isolation at school. Summary: Majority of respondents hope that the students will start to learn face-to-face by applying the right health protocol. Health workers are supposed to do a socialization in Islamic boarding schools about health protocol to prevent the transmission of Covid-19.

Keywords—*new normal, islamic boarding school, covid-19, pandemic*

I. INTRODUCTION

The number of Islamic boarding schools is growing rapidly. In 2020, about 28,194 Islamic boarding schools in Indonesia more than five million students, [1]. Currently, there are 664 Islamic Boarding schools in West Nusa Tenggara and 22 are located in Sumbawa district, [1].

The pandemic of Covid-19 have made life changes gradually, [2,3]. Before the pandemic, all the elements of society lived normally without any kinds of anxieties, uneasiness, and qualm towards this infectious disease [4]. The prevention of Covid-19 transmission has led most agencies to make new normal, [5– 9], no exception in the Islamic boarding school environment. New normal has been carried out by several Islamic boarding schools in Indonesia which include actively practicing social distancing during studying or praying, reducing visitors from outside, or implementing an online learning in their respective homes. Despite the pandemic is still happening, there are several Islamic boarding schools that started to do an face-to-face learning by implementing the current health protocols.

Living in Islamic Boarding School gives a high risk of Covid-19 transmission because of the intensive interaction of the students and teachers within the same isolated environment while doing activities together. Furthermore, the number of visitors like parents, families, or relatives will escalate the risk of Covid-19 transmission. There is no guarantee that they are not infected by Covid-19. This due to not all people commit the current health protocols properly. An appropriate management to respond these conditions is desperately needed. The school authorities need to ensure that every elements can always be clean and healthy.

Regarding to the new normal implementation at Islamic boarding schools in Sumbawa island, researchers are interested in conducting studies and explored about lifestyle changes, learning processes and any difficulties that occur in the boarding school environment during a new normal situation. Brief interviews about teachers' expectations of Islamic boarding schools, government and health workers

were also explored to enrich the information presented in this study.

Hopefully, with the discovery of data regarding the new normal of Islamic boarding schools and the expectations of teachers to boarding school officials, the government, health workers, and stakeholders can make decisions and policies for preventing Covid-19 transmission based on data, community needs and conditions in the Islamic boarding school.

II. METHODS

A. Design

This paper examined the new normal of lifestyle from Islamic boarding school by applying a descriptive normative survey method. The descriptive normative survey method is a type of research that seeks to describe an object, behavior and perspective in accordance with existing reality, [10]. Therefore, researchers and readers can understand a phenomenon that occurs in the setting used as the object of the study, [10,11].

B. Location

Sumbawa Regency was chosen as the research location to represent the new normal on Islamic boarding schools during the Covid-19 pandemic in West Nusa Tenggara. The number of Islamic boarding schools studied were 9 Islamic boarding schools, namely Dea Malela International Islamic Boarding School, Abu Bakar, Al-Hikmah, NW Sumbawa, Aisyah, Gunung Galesa, Al-Mutmainnah, Maronge, and Al-Majdiah Islamic boarding School with 88 respondents who were given questionnaires and interviews by researchers.

C. Techniques for determining informants and analysis

The purposive sampling technique used in determining the informants. Purposive Sampling is a deliberate determination of informants, where there are several parties who are considered important who are directly involved in the research, [12- 14]. Previously, participants had been given an explanation and signed the inform concern as a form of their willingness to become participants in this study. The data collection technique used quantitative descriptive methods which were obtained directly from respondents. Data analysis was performed using univariate analysis and presented in the form of a table that describes the amount and percentage.

III. RESULTS

The table below shows an overview of the new normal that has been implemented in Islamic boarding schools. Data are presented in tables and percentage form. the description of each table can be seen in the following paragraph.

TABLE I. TEACHERS WHO HAVE RECEIVED COUNSELING AND TRAINING

Data	Answers			Total (N) %
	Not yet (N) %	Already, online with schools (N) %	Already from others (N) %	
Data on teachers who have received counseling and training on health protocols before entering dormitories	18 (20.5%)	40 (45.5%)	30 (34.1%)	88 (100%)

TABLE II. WHERE THE STUDENTS STUDIED

Data	Answers			Total (N) %
	Islamic Boarding School (N) %	Dormitory (N) %	Home (N) %	
Answers among the teachers about where the students studied during the Covid-19 pandemic	55 (62.1%)	9 (10.3%)	24 (27.6%)	88 (100%)

TABLE III. PROCEDURES BEFORE STUDENTS ENTER THE ISLAMIC BOARDING SCHOOL

Data	Answers				Total (N) %
	Rapid test (N) %	PCR (N) %	Self-isolation (N) %	Others	
Answers from teachers about the procedures before students enter the Islamic boarding school	43 (48.9%)	7 (8%)	29 (33%)	9 (10.2%)	88 (100%)

TABLE IV. TEACHERS' PERSPECTIVE AND EXPERIENCE RELATED TO COVID-19

Data	Agree	Disagree	Total (N) %
The number of teachers who admit to agreeing and disagreeing if the students or students enter the boarding school	72 (81.8%)	16 (18.2%)	88 (100% font si)
Data	Ever (N) %	Never been (N) %	Total N (%)
The number of teachers who have attended health seminars on Covid-19	49 (57%)	37 (43%)	86 (100%)
Data	Ever (N) %	Never been (N) %	Total (N) %
Number of teachers who have conducted training on handling infectious diseases	37 (42%)	51 (58%)	88 (100%)
Data	Already entered (N) %	Not yet (N) %	Total (N) %
The answers from the teachers, whether the students had entered the Islamic boarding school or not	69 (78.4%)	19 (20.2%)	88 (100%)

TABLE V. TEACHER'S EXPECTATION TO THE SCHOOL

No	The hope of teachers to the boarding school	N	%
1.	Hopefully, there will be training and seminars about Covid-19 for teachers and elements of Islamic boarding schools	5	5.68%
2.	The Islamic boarding school can start to apply face-to-face learning immediately	22	25%
3.	Pondok still organizes online learning	1	1.1%
4.	Strict health protocol in the cottage environment	48	54.60%
5.	Improve support facilities to make it easier for teachers to teach online or offline	9	10.22%
6.	Islamic boarding school never give up in facing this pandemic situation	3	3.40%
Total		88	100%

TABLE VI. TEACHER'S EXPECTATION TO GOVERNMENT

No	The hope of teachers to the government	N	%
1.	Hoping for training, seminars, and socialization about Covid-19 for teachers and elements of Islamic boarding schools	9	10.22%
2.	Vaccines, rapid tests, and personal protective equipment are provided for Islamic boarding schools	5	5.68%
3.	Make concrete action so that participants are able to strictly improve Health protocol	13	14.77%
4.	The government is serious about facing the Covid-19 pandemic	45	51.15%
5.	Supporting facilities such as handwashing stations are provided to prevent the spread of Covid-19	11	12.50%
6.	Review the rules for studying from home or online learning	5	5.68%
Total		88	100

TABLE VII. TEACHER'S EXPECTATION TO HEALTH CARE PROVIDER

No	The hope of teachers to the health workers	N	%
1.	Hoping that health workers provide training, seminars, and socialization about Covid-19 for teachers and elements of Islamic boarding schools	10	11.36%
2.	Hopefully, the salary for health workers will increase because they have been fighting the pandemic	4	4.54%
3.	Health workers carry out regular health checks at Islamic boarding schools	19	21.60%
4.	Health workers can work more optimally	55	62.50%
Total		88	100

There has been a change in activities, regulations when entering Islamic boarding schools and the need for health for each element in it due to the Covid-19 pandemic. Data were obtained that the number of teachers who had received counseling and training on health protocols before entering dormitories: 18 (20.5%) had not, 40 (45.5%) were already online with schools and 30 (34.1%) were already from other parties. The number of teachers who admit to agreeing and disagreeing when students or students enter the Islamic boarding school was 72 (81.8%) agree and 16 (18.2%) disagree. The number of teachers who have attended health

seminars about Covid-19 was 49 (57%) have and 37 (43%) never. The number of teachers who had conducted training on handling infectious diseases was 37 (42%) are did and 51 (58%) never.

The learning process that is usually carried out in the classroom has also changed due to the Covid-19 pandemic. The answers from the teachers about where the students studied during the Covid-19 pandemic were 55 (62.1%) studied at Islamic boarding schools with implement health protocols, 9 (10.3%) dormitory, and 24 (27.6%) answered studying at home.

Islamic boarding school policies for making decisions about learning from home and application of initial screening before entering an Islamic boarding school are also being implemented. Some Islamic boarding schools adopt a policy of online learning but others have started to decide to enter with the implementation of health protocols. The answers from the teachers about whether students had entered the school or not: 69 (78.4%) answered that they had already entered and 19 (20.2%) answered that they had not. the teachers answered 43 (48.9%) required the students to do a rapid test, 7 (8%) required PCR and, 29 (33%) answered that the implementation of isolation independently before entering of Islamic boarding school.

Most of the respondents considered that Islamic boarding school was not completely correct in implementing the health protocol, further, they also considered that the government was not serious in responding to the Covid-19 pandemic as well as complained that the work of health workers had not been maximal in providing services in health service facilities. It can be seen from data those 54.60% of teachers hope that the boarding school can implement strict health protocols, 51.15% of teachers hope that the government is serious about dealing with this pandemic condition and 62.50% of teachers hope that health workers can continue to work optimally in facing this pandemic condition.

IV. DISCUSSION

The new normal has largely changed the order of lifestyle as general, the teaching and learning process at Islamic boarding schools included, [15,16]. Islamic boarding schools are one of the vulnerable places for being a source cluster of Covid-19 transmission if there is no control and strict health protocols implemented, [15].

Some of the health protocols that have been implemented in Islamic boarding schools so far are to reduce visitors from outside, implemented independent isolation, rapid tests, and several of students have been required to take a Swab or PCR test before entering the Islamic boarding school to ensure that these students are not at risk of becoming a new source of Covid-19 transmission, [15,17].

The majority of teachers admit that the strict application of the Health protocol has not been implemented effectively in Islamic boarding schools. The use of masks, washing hands routinely, limiting visitors from outside has not been implemented optimally. Those were related to inadequate knowledge of each element in Islamic boarding School about health protocol and the risk of Covid-19 transmission. The majority of teachers admit that when they want to strictly implement the Health protocol in the cottage environment, there are very few adequate facilities such as handwashing

stations or others. Moreover, the number of students with the size of their classrooms does not allow for social distancing. It is necessary to think about future solutions to this situation. If there is assistance from the government for the provision of handwashing facilities in each class, it will greatly assist the lodge in dealing with this Covid-19 pandemic, [15,16].

Supporting facilities and infrastructure for Islamic boarding schools that have carried out online or face-to-face learning are still insufficient. Several of the Islamic boarding schools only provide washing hands in special places, near the bathroom but other was not. In addition, adequate health equipment for students who might feel symptoms of infectious disease is also not available in the cottage environment. Equipping health facilities or equipment at the lodge such as thermometer, sphygmomanometers, oxygen, mask and first aid kits are very necessary, [15– 18]. Moreover, each element in Islamic boarding schools, including teachers and students, have never been trained in the initial handling of emergency conditions. The location of the Islamic boarding school which is quite far from health facilities makes first aid is crucial. It would be more effective if the boarding school was also supported by a clinic that was managed by health workers in the future. [15,17].

Although there are several Islamic boarding schools that carry out the face-to-face learning process actively, others still believe that online learning is safer. Several heads of Islamic boarding school admitted that they did not want to take risks, because if there was only one student who was affected by Covid-19, it would have an impact on the good name of the School reputation and have a big impact on the number of students who would register in the next year.

On the other hand, majority of teachers admit that online learning is ineffective. They worry that the values that are expected in the students will be lost if face-to-face learning is not carried out immediately. Online learning makes the interaction of teachers and students not dynamic, [19,20]. In addition, the tasks assigned to students are also irrelevant through online learning because, in Islamic boarding schools, practice is prioritized, [15,16].

V. CONCLUSION AND SUGGESTIONS

Most of despondences expect that the government can make a decision in permitting to do face-to-face learning immediately with strict health protocol. They were hoping that health workers are also spread all information about Covid-19 and how to implement health protocol for face-to-face learning activities in Islamic boarding school. They were also expecting that the health workers can socialize all the information related to Covid-19 and the way to implement the current health protocol procedures in Islamic boarding school. As a result, all learning activities will be safe without any anxieties towards Covid-19 transmission.

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