
POST-COVID DIGITAL TRANSFORMATION IN ISLAMIC BOARDING SCHOOLS: RETHINKING QUALITY MANAGEMENT FOR RESILIENT ISLAMIC EDUCATION

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Abstract

The COVID-19 pandemic has triggered drastic changes in the education system, including in Islamic boarding schools that have relied on traditional approaches. Islamic boarding schools face significant challenges in maintaining educational continuity amid limited access to resources, inadequate infrastructure, and limited digital competence. These changes require rapid adjustments that are not only technical but also involve institutional aspects and the basic values of Islamic education. This study aims to analyze how post-pandemic digital transformation drives the reorientation of Islamic education quality management in Islamic boarding schools. The method used is a qualitative approach with data analysis sourced from literature studies and relevant documents that are reviewed thematically. The collected data are analyzed reflectively to explore the response of Islamic boarding schools to the crisis and adaptation to maintaining the quality of education. The results of the study show that Islamic boarding schools carry out various emergency innovations and structural adjustments despite facing limited infrastructure and digital competence. This adaptation is supported by responsive leadership and internal creativity in managing change. These findings emphasize the importance of adaptive leadership and quality management renewal as a foundation for building resilient Islamic education resilience in the future.

Keywords: *Covid-19, Islamic Boarding School, Management, Islamic Education.*

A. INTRODUCTION

The COVID-19 pandemic that has hit the world since early 2020 has drastically changed the landscape of human life, including in the field of education. In Indonesia, formal and non-formal education systems have been forced to adapt in a short time to an unprecedented situation. One of the educational entities that has been significantly affected is Islamic boarding schools (Pan, 2021). As Islamic educational institutions that have become an important part of Indonesia's social and religious system, Islamic boarding schools face major challenges in maintaining the continuity of learning activities and the lives of students amidst various social restrictions imposed by the government. Islamic boarding schools, which generally operate with a classical, traditional, and direct interaction-based system, are under pressure to immediately adopt various new approaches so as not to be left behind in the ongoing education process amidst this global crisis (Cobb et al., 2016).

This emergency condition has encouraged the emergence of transformative efforts, especially in terms of adopting digital technology to meet educational needs in the pandemic era. Many Islamic boarding schools that had never previously used digital devices in learning activities suddenly had to face the necessity of organizing online or technology-based teaching and learning activities (Hai et al., 2021). This adaptation process does not occur evenly because it depends on many factors, such as infrastructure readiness, human resource capacity, support from the surrounding community, and the managerial ability of Islamic boarding school leaders to respond to change. In this context, digital transformation is no longer an option, but an inevitability that cannot be avoided if Islamic boarding schools want to remain relevant and

able to survive in conditions full of uncertainty. This situation has given rise to new dynamics that have never been faced before, while also revealing a number of structural weaknesses in Islamic boarding school governance, especially in terms of education quality management (Hanafi et al., 2021).

The changes that have occurred in a short period of time have forced policy makers in Islamic boarding schools to rethink how the quality of education can be maintained and improved in conditions that are very different from before. Efforts to maintain the quality of education that previously relied heavily on face-to-face methods, personal interaction between teachers and students, and direct supervision in Islamic boarding school life, must now face a new reality in the form of virtual interaction, limited communication, and technical challenges that are not yet fully understood by all elements in Islamic boarding schools (Abid et al., 2021). In such circumstances, Islamic boarding schools are not only tested in terms of their technological readiness, but also terms of the resilience of their management systems, the flexibility of their institutional structures, and the ability to integrate Islamic educational values into digital platforms that are foreign to most managers and students (As'ad, 2021).

In addition, the pandemic has also triggered the emergence of a new gap between Islamic boarding schools that have access to adequate technology and resources, and Islamic boarding schools that are in remote areas or do not have adequate infrastructure support. This inequality is an additional challenge that further complicates efforts for inclusive digital transformation. In reality, many Islamic boarding schools experience limitations in terms of digital devices, internet access, and teacher training (Mansir, 2021). This causes the transformation process to be slow and full of obstacles, even causing the risk of a decline in the quality of education as a whole. When most of the education sector in Indonesia has begun to utilize technology to bridge the learning process, Islamic boarding schools are faced with a major dilemma: between maintaining educational methods that have been believed to be effective, or opening up to new approaches that are not yet fully understood but promise sustainability (Ssenyonga, 2021).

This phenomenon raises profound questions about the readiness of Islamic boarding schools to adapt and evolve in facing the challenges of the times. In facing the pressure of the pandemic, Islamic boarding schools are not only required to adopt technology technically but also to overhaul their managerial approach, especially in maintaining and improving the quality of education that has been the basis of their existence (Lundeto et al., 2021). This emergency opens up space for critical reflection on the system that has been running so far. The pandemic has become a kind of mirror that forces Islamic boarding school managers to reassess the internal strengths and weaknesses of their institutions and to reconsider how the Islamic values that are the basis of Islamic boarding school education can still be transmitted effectively through a medium that is very different from before (Mattei et al., 2021).

Thus, the post-COVID period is an important starting point for Islamic boarding schools to not only restore the disrupted system, but also to build a new framework that is more resilient, adaptive, and sustainable. In this context, digital transformation can no longer be viewed merely as a technical instrument, but as a strategic opportunity to build an Islamic education system that is stronger, more equitable, and relevant to the demands of the times. However, to achieve this, a rethinking of all aspects of educational quality management in Islamic boarding schools is needed. This concerns not only the curriculum and learning methods, but also the evaluation system, leadership roles, development of educators, and participation of the Islamic Boarding Schools community in supporting the transformation. Thus, the big post-pandemic agenda is not just to return to the original situation, but to move towards a truly resilient, progressive, and resilient Islamic education model to face various challenges in the future.

B. LITERATURE REVIEW

1. COVID-19

Corona Virus Disease 2019 or COVID-19 is an infectious disease caused by a newly discovered corona virus known as severe acute respiratory syndrome corona virus 2 (SARS-CoV-2) this new virus and disease were unknown before the outbreak in Wuhan, China, in December 2019. COVID-19 has now become a pandemic that has affected many countries globally (Lai et al., 2020). COVID-19 causes mild to severe pneumonia, and transmission can occur between humans. Corona viruses are sensitive to ultraviolet light and heat and can be inactivated (effectively with almost all disinfectants except chlorhexidine). Therefore, hand sanitizers containing chlorhexidine are not recommended for use in this outbreak (Bhardwaj et al., 2021).

Corona viruses are zoonotic, so there is a possibility that the virus originated from animals and was transmitted to humans. The COVID-19 virus is not yet known for the process of transmission from animals to humans, but phylogenetic data allows COVID-19 to also be a zoonosis (Dong et al., 2020). Further data developments show human-to-human transmission, namely it is predicted that COVID-19 is primarily transmitted by aerosol droplets from sufferers and through direct contact. Aerosols or droplets are likely to be transmitted when people have direct contact with sufferers for too long. In this case report, it is even said that transmission occurred when the index case had not yet experienced symptoms (asymptomatic) (Jayaweera et al., 2020).

2. Islamic Education

The reality of education in Indonesia, the methods used are very limited to the cognitive aspect, although the effective dimension is one of the components of educational objectives in the curriculum, comprehensively, education must complement each other, and the results can provide educational enlightenment in the expected direction (Paidri et al., 2020). Some things are done to collect educational principles into six parts, namely:

a. Concept of Teaching and Learning

According to Ibn Abdun, Teaching is a profession, that is very important, and requires knowledge, skills, and accuracy, just like training which requires tips, strategies, and patience, to become competent and professional. Because this is a professional profession, it is very natural when scholars distinguish between education (*tarbiyah*) and teaching (*ta'lim*) (Lazarus, 2016).

b. Psychological Basis of the Learning Process

According to Muslim education experts, *al-idrak* is the main basis for learning. According to *al-Thusi*, students cannot get something they do not understand. Therefore, students must start something teaching that is closest to being understood. Educators should not force teaching material beyond the student's ability, which is feared cannot be achieved by their reason, to the point of burden and despair (Manz & Suárez, 2018).

c. Understanding of the Subject of Education

Understanding the psychology of students is a major foundation for educational success. Moral and noble education is not enough to be carried out in schools, it needs to be instilled in children from the time they start communicating. In addition, educational sanctions are also needed in order to support the progress of children's education, according to the situation (Abbas et al., 2021). Among the educational sanctions are;

- 1). Showing a prohibitive attitude in front of the child, without having to point at his nose.
- 2). If it still continues, the educator may prohibit it firmly and personally.

- 3). Furthermore, a stern warning may be given.
 - 4). If the stern warning has not been heeded, then the educator may punish accordingly.
- d. Teaching Methods
Education is a profession that requires patience. Therefore, a strategic method is needed for the success of the learning process. Teachers are required to be serious in bringing students' understanding and subject matter closer. This is done gradually and systematically. Starting from the teacher's delivery of the core subject matter, and then continuing to the next material. Even teachers are required to solve difficult problems so that students are able to master all the material (Huda et al., 2016).
 - e. Teacher
Learning is done by teachers as adults to students who are not yet adults. So Islamic education experts provide two important basic educational principles. First, books will not be able to replace the position of teachers in teaching. Even Imam Syafii once said, that whoever studies knowledge only based on the pages of books, then he has wasted many things (Sahin, 2018).
Second, teachers are guides to moral development for students. Ibn Sina explained teachers should appear intelligent, religious, moral, sympathetic, charismatic, and good at carrying themselves. Cleanliness and personality must always be considered before standing in front of their students. The morals of teachers will be emulated by many students because the teacher's personality reflects the personality of the prophet who is worthy of being emulated.
 - f. Preparing Individuals to Actively Participate in the Economic Life of Society
The rationalist school considers social issues to be basic human needs. They associate virtue with cooperation and active participation in life together. Virtue can be achieved through good deeds that manifest in cooperation and active participation in social interaction (Johnson & Johnson, 2016).

C. METHOD

This research will be conducted using a qualitative approach. Through this approach, research data will be obtained from various sources, such as previous research results or academic publications that are relevant to the study theme. These sources are selected to build a comprehensive understanding of the empirical conditions and dynamics that occur in the field. After the data is collected, the analysis process is carried out to support the drawing of conclusions. This approach is considered the most appropriate for studying social and institutional issues in the Islamic boarding school environment, especially in understanding the meaning and responses that arise in the educational crisis due to the pandemic.

D. RESULT AND DISCUSSION

1. Adaptation of Islamic Boarding Schools to Changes in the Education System in the Pandemic Era

The COVID-19 pandemic has brought drastic changes to educational life, including in Islamic boarding schools which have been known for their traditional education patterns and the relational closeness between teachers and students. Interactions that were previously built intensively in a collective atmosphere must now adapt to health regulations that limit physical meetings (Salim et al., 2021). Teachers who are accustomed to delivering knowledge in a face-to-face atmosphere in class or halaqah must face a new situation where direct interaction is limited or even eliminated. Students who previously underwent a learning process with high emotional involvement through direct interaction with kyai and fellow boarding school friends are suddenly faced with a cold and distant form of communication through digital devices, if any. This shift has caused disorientation, both from the side of teachers and students, because

the affective and spiritual bonds that are the foundation of Islamic boarding school education are disrupted by the increasingly limited and unnatural interaction space.

In dealing with sudden changes, most Islamic boarding schools do not have enough time to prepare a mature alternative learning system. The teaching method that has been oral and relies on direct transmission of knowledge has had to be replaced with a new approach that has never been practiced before. In a very short time, Islamic boarding schools were forced to adopt various forms of distance learning or a combination of online and offline systems that were technically difficult to implement in an environment with limited technology. This requires emergency policies from Islamic boarding school managers to maintain the continuity of the learning process amidst all the limitations. However, because most Islamic boarding schools are not accustomed to digital-based learning systems, this adaptation puts great pressure on managers, teachers, and students who have to learn new technical things without adequate guidance.

These changes in interaction patterns and learning methods have a direct impact on the daily routines of students in the Islamic boarding school environment. Activities that were previously carried out with high discipline and collective rhythm, such as study schedules, religious studies, congregational prayers, and community service, must be adjusted to health protocols and physical distancing policies. Some activities were stopped, while others were reduced in intensity or shifted to virtual spaces. These changes not only affect the regularity of students' lives but also have an impact on the social bonds that have been formed from togetherness in everyday life. The loss of physical interaction spaces has alienated students from the boarding school culture that they have known, while teachers and caregivers have difficulty directly monitoring the development of student's character and discipline, which are important aspects of Islamic boarding school education.

During the initial chaos of the pandemic, the responses of caregivers and managers of Islamic boarding schools varied greatly depending on the capacity of their respective institutions. Some quickly took preventive measures by closing access to and from the Islamic boarding school, limiting activities, and preparing alternative learning steps, although very limited. However, there were also many who were confused about facing this new situation, especially with the absence of specific technical guidelines from the education authorities or related ministries. Many Islamic Boarding Schools managers struggle alone in determining the direction of their institution's policies while trying to maintain internal stability and meet the basic needs of the students who remain within the Islamic Boarding Schools environment. In this uncertain situation, steadfastness of attitude and local initiative are important factors in maintaining the existence of Islamic Boarding Schools as independent and resilient Islamic educational institutions.

When external support is limited, Islamic boarding schools rely heavily on internal creativity to overcome the various obstacles they face. Teachers and administrators try to use all available resources, including personal cell phones, community networks, and social media, as a means to maintain continuity of learning. Simple innovations emerge from spaces that were previously unimaginable as part of the education system. For example, there are Islamic boarding schools that create online study schedules through WhatsApp groups or send learning materials via voice messages to students who return to their hometowns. Although they are emergency and not yet systematic, these efforts show that Islamic boarding schools have high resilience in dealing with crises. The creativity that emerges is not only a short-term solution but also opens up new opportunities for renewing Islamic boarding school education methods in the future.

The adaptation process undergone by Islamic boarding schools during the pandemic is not only a technical issue but touches on the most fundamental aspects of the Islamic education system itself. Shifts in interactions, changes in methods, adjustments to routines, and efforts to

survive the crisis form new dynamics that require rethinking the education model that has been implemented so far. Islamic Boarding Schools are forced to reflect on their internal strengths and weaknesses and open up space for innovation that may never have been considered before. In this context, the resilience of Islamic Boarding Schools is not only seen from their ability to survive amid a crisis, but also from their ability to transform, adapt to new realities, and build a system that is more flexible and responsive to changes in the times.

2. Structural Challenges in Implementing Technology in Islamic Boarding School Environments

The application of technology in Islamic boarding schools during the COVID-19 pandemic has created structural challenges that are not trivial and reflect a serious gap between the traditional education system and the demands of sudden modernization. In many areas where Islamic boarding schools are located, especially in rural and remote areas, technological infrastructure such as a stable internet network, adequate hardware, and access to reliable electricity are still major issues. This condition makes the transition process to digital-based learning uneven and technically hampered from the start. Even for Islamic boarding schools located in areas with adequate internet networks, this access cannot be enjoyed by all students or teachers, considering that not all have personal devices such as smartphones or laptops that can be used to participate in or manage online learning. In emergencies, this gap complicates the implementation of digital systems widely and creates unfair access among Islamic boarding schools.

Furthermore, the problem does not stop at the limitations of physical infrastructure but also spreads the digital competency gap among educators and students. Islamic boarding school teachers, who are generally formed in a traditional education system based on oral and memorization, do not have sufficient provisions for using digital devices as learning aids (Rodríguez-Abitia et al., 2020). Likewise, students who are accustomed to learning in a collective atmosphere, have great difficulty adjusting to learning methods that require new technical skills, such as accessing online materials, participating in virtual discussions, or working on digital assignments. The learning process that should be a way out of physical limitations during the pandemic has instead become an additional burden for many parties due to the absence of readiness in the aspect of digital literacy. This unpreparedness not only causes technical obstacles in the teaching and learning process, but also causes frustration, alienation, and decreased motivation to learn.

At the same time, there is also tension between the digital learning system that is oriented towards efficiency and individuality, and the Islamic Boarding Schools culture that is deeply rooted in collectivity, spiritual care, and personal closeness between teachers and students. The application of online learning technology is often felt as something foreign and even contradictory to the values held firmly by the Islamic Boarding Schools community. In this context, many Islamic Boarding Schools caretakers or leaders doubt the effectiveness of the digital approach in shaping the character and morals of students as can be achieved through direct interaction. This cultural barrier becomes a wall that is not easily penetrated, especially when the digital system is considered merely a technical tool without considering the typical pedagogical dimensions of Islamic Boarding Schools. As a result, despite efforts from several parties to introduce technology as a learning solution, not all Islamic Boarding Schools are willing or able to fully adopt it due to different considerations of values, ethics, and methods.

This situation is further exacerbated by the pressure on the institutional management capacity that is not ready to face a sudden systemic crisis. Islamic Boarding Schools, which have so far managed their educational life independently with a simple management structure, are suddenly forced to implement a new system that requires technical coordination, digital logistics management, and planning that they are not used to. In many cases, there is no

dedicated unit or personnel to handle the technology and information aspects, so the burden of adaptation is borne by the same administrators as their daily routine tasks. The lack of support from technology-savvy human resources slows down decision-making, creates administrative chaos, and ultimately results in a decline in the quality of education services amid the crisis. The psychological and physical burdens borne by administrators and teaching staff are even heavier because they have to go through the learning process while working under time pressure and limited resources.

In facing this major challenge, external support should be a determining factor in strengthening the resilience of the Islamic boarding school system. However, in reality, not all Islamic boarding schools have equal access to assistance from the government or social institutions. This inequality of support reflects the weakness of the aid distribution system and the absence of an accurate map of needs at the grassroots level. Some Islamic boarding schools that have networks with large organizations or strategic locations may receive facilities such as assistance with technological devices or online training, but the majority remain in isolated situations without adequate attention. This situation widens the gap between Islamic boarding schools and strengthens pre-existing structural inequalities. While a small number of Islamic boarding schools can move towards a more adaptive learning system, the majority are trapped in stagnation due to the lack of sustainable external support.

The application of technology in Islamic boarding schools during the pandemic is not merely a matter of technical adaptation but reflects deeper and more complex structural problems. These problems concern infrastructure inequality, lack of digital competence, cultural resistance to change, limited institutional capacity, and uneven distribution of external support. All of these challenges are interrelated and show that digital transformation in Islamic boarding schools requires a more comprehensive approach, sensitive to local contexts, and involves consistent cross-sector collaboration. If not addressed systematically and sustainably, efforts to digitize Islamic education during a time of crisis will only be a temporary solution that does not touch the root of the problem.

3. Reorientation of Educational Quality Management in the Context of Digitalization

The transformation of educational quality management within Islamic boarding schools has emerged as a critical imperative, particularly in response to the digital shift accelerated by the COVID-19 pandemic. Formerly, quality assurance practices predominantly relied on in-person mechanisms such as site visits, direct observation of routine educational activities, and assessments grounded in physical presence and observable performance (Maqsood et al., 2021). However, these conventional strategies have experienced a fundamental shift under the influence of the pandemic-induced digital transition. The monitoring and quality assurance process must adapt to a virtual-based system, where attendance and activity are no longer measured physically, but through online engagement, digital assignment submission, and electronic administrative reporting. This change requires adjustments to evaluation tools and new competencies from Islamic boarding school managers to understand quality indicators in a digital context, which of course is not as simple as moving conventional processes to online platforms but requires rethinking the meaning of effectiveness and efficiency in value-based education.

Changes in the educational landscape due to the pandemic also require adjustments to the quality targets of education itself. Amid very limited conditions, maintaining quality indicators that were previously based on physical achievements, the intensity of classical activities, or memorization completion directly becomes less relevant. Islamic boarding schools are faced with the reality that the success of education during a crisis is not only seen from formal academic output, but also from the ability to adapt, psychological resilience, and the sustainability of the educational process in limitations. In this context, quality standards

need to be reviewed so as not to burden educational institutions excessively, while maintaining the direction and quality of the Islamic education process. Islamic boarding school managers are required to re-set priorities in their quality targets, considering more flexible but still substantial aspects for the formation of character and Islamic knowledge during a rapidly changing world.

The transformation of the education system also brings challenges in managing the quality of human resources, especially educators who are the spearheads in maintaining quality amidst limitations. In situations where conventional training is difficult to access due to physical restrictions, strategies to strengthen the capacity of teachers and Islamic boarding school administrators must rely on an independent, flexible, and technology-based approach. Online training, utilization of open learning resources, and development of networks between educators are alternatives that must be actively and sustainably driven. However, for this strategy to succeed, internal encouragement and structural support are needed that allow educators to have the time, tools, and motivation to improve their competence. Without a strategy that supports systematic capacity building, the quality of Islamic boarding school education will stagnate or even decline, because the gap in knowledge and ability will widen amid the digitalization process.

No less important in this reorientation is the restructuring of the learning evaluation system which has so far relied heavily on direct interaction and intensive supervision. The evaluation system in the context of online or distance learning demands a new approach that is more flexible, fair, and process-based. Evaluation can no longer be done solely with final exams or formal memorization but needs to consider the learning process, activeness, ability to understand material in digital form, and success in developing independent learning skills. This adjustment requires new evaluation tools, more precise documentation methods, and measuring tools that can accommodate the diversity of students' conditions. This requires collective work between teachers, administrators, and even the students themselves to formulate an evaluation system that can not only be implemented in limited conditions but also maintains the core values of Islamic boarding school education.

The entire transformation process ultimately depends heavily on the quality of leadership implemented in each Islamic boarding school. In a situation full of uncertainty, adaptive leadership is key to maintaining consistent quality education. Islamic boarding school leaders must be able to read changes, make quick decisions, mobilize resources creatively, and build collective spirit amid a crisis. They are not only required to understand the dynamics of technology and education but also to maintain the stability of the spiritual and moral values that are the foundation of the Islamic boarding school. In many cases, the success or failure of the transformation of the quality of education in Islamic boarding schools is largely determined by the ability of their leaders to navigate the complexity of the situation, bridge tradition and innovation, and move all components of the institution towards a new, more resilient and relevant direction. Therefore, strengthening the capacity of leadership that is able to adapt and maintain the integrity of Islamic education is a fundamental step in building a sustainable quality system post-pandemic.

4. Building Resilience of Islamic Education in Islamic Boarding Schools Post-Pandemic

Strengthening the resilience of Islamic education within Islamic boarding schools in the post-pandemic era presents both a significant challenge and a strategic opportunity. It necessitates the development of a learning system that is adaptive and capable of withstanding future crises. The COVID-19 pandemic has exposed the structural fragility of traditional educational models, including those implemented in Islamic boarding schools, in the face of sudden and large-scale disruptions. Consequently, dependence solely on conventional face-to-

face instruction and intensive in-residence guidance is no longer adequate to ensure educational continuity and effectiveness. Islamic boarding schools must redesign their learning strategies so that they are able to survive in various situations, whether during a health crisis, natural disaster, or uncertain social conditions. The resilience of this system must include a combination of online and offline learning that can be adjusted quickly, adaptive teaching methods, and evaluation tools that maintain the spirit of Islamic education but do not burden students and teachers.

In this adaptation process, the integration of digital approaches is a necessity, but its implementation must not sacrifice the Islamic values that have been the identity of Islamic boarding schools for centuries. The main challenge is not just in the use of technology, but how to use it without weakening the spiritual aspect, the emotional closeness between teachers and students, and the nuances of blessing in the educational process that cannot always be presented by digital media (Yumnah, 2021). The use of technology must be positioned as a means to expand the reach and reach of Islamic education, not as a substitute for the spirit of education itself. Thus, it is important to develop a curriculum that allows the use of technology in teaching *fiqh*, *tafsir*, *aqidah*, and morals, while maintaining that educational relations remain within the corridor of manners, sincerity, and the sustainability of Islamic scientific traditions.

The resilience of education in Islamic boarding schools also depends on a flexible and long-term-oriented institutional management model. A management model that is too bureaucratic, rigid, and stuck in a routine can hinder the innovation process when Islamic boarding schools have to face unexpected situations. Therefore, Islamic boarding schools need to strengthen their management systems with a strategic orientation that includes the development of emergency policies, data-based governance, and a more sustainable funding system. Flexible management allows Islamic boarding schools to immediately shift resources, change program priorities, or reposition the roles of teaching staff according to field needs. This step not only supports a rapid response to the crisis but also fosters an institutional culture that is open to change and renewal.

On the other hand, the main strength of Islamic boarding schools that has been the foundation of their resilience lies in their strong community. The Islamic boarding school community, consisting of *kiai*, teachers, students, alumni, guardians of students, and the surrounding community, has great potential to strengthen solidarity and collective support. In a crisis, the resilience of Islamic education is not only supported by technical aspects alone but also by social cohesion and the spirit of cooperation. When infrastructure is limited and external assistance is hampered, strong internal solidarity can be the main support for the sustainability of education. Therefore, the development of educational resilience also needs to be directed at strengthening community networks, forming support networks across Islamic boarding schools, and actively involving the community in building a resilient and independent education system.

Furthermore, the crisis that occurred during the pandemic should not only be seen as a temporary disruption but as a starting point for a comprehensive transformation of the education system in Islamic boarding schools. This momentum can be used to reflect deeply on the strengths and weaknesses of the system that has been implemented so far and to open up space for structural and long-term reforms. This transformation is not just a matter of digitalization or replacing learning methods, but concerns a new understanding of the nature of Islamic education that is contextual, responsive, and progressive. Islamic boarding schools that are able to integrate traditional values with a modern approach without losing their identity will be better prepared to face the dynamics of the times. Thus, the development of Islamic education resilience in Islamic boarding schools is not only a response to the pandemic, but also a foundation for creating a more resilient, inclusive, and visionary Islamic education system in facing the future.

E. CONCLUSION

The digital transformation after the COVID-19 pandemic has opened up new spaces as well as challenges for Islamic boarding schools in maintaining the sustainability and quality of Islamic education. The rapid changes in the education system have forced Islamic boarding schools to adapt, both in the form of shifts in interaction patterns, institutional management, and learning methods. Although emergency conditions have given rise to various structural limitations, ranging from minimal infrastructure to digital competency gaps, Islamic boarding schools have shown resilience through internal creativity, community solidarity, and a high adaptive spirit. This reality shows that Islamic boarding schools have great potential to build educational resilience that not only survives the crisis but is also able to thrive in the context of broader change. Reorientation towards education quality management is a strategic step in facing the era of digitalization. Efforts to strengthen adaptive leadership, restructure the evaluation system, and develop a curriculum based on a digital context without abandoning the core values of Islam are key to maintaining the relevance and quality of education in Islamic boarding schools. The momentum of this crisis can be used as a starting point for a more progressive systemic renewal, where Islamic boarding schools are not only guardians of tradition, but also actors in the transformation of responsive, resilient, and competitive Islamic education in the future.

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