



## **EDUCATION DINIYAH POLICY IN THE SCOPE OF AL-BAROKAH ISLAMIC BOARDING SCHOOL DURING THE COVID-19 PANDEMIC**

**Muhammad Bustanul Arifin<sup>1</sup>, Firmansyah<sup>2</sup>, Akhmad Sahrandi<sup>3</sup>**

*IAIN Ponorogo<sup>1</sup>, STAI Mempawah<sup>2</sup>, IAI Darullughah Wadda'wah Bangil<sup>3</sup>*  
*[321bustanul@gmail.com](mailto:321bustanul@gmail.com)<sup>1</sup>, [mpwfirman@gmail.com](mailto:mpwfirman@gmail.com)<sup>2</sup>, [sahrandi@gmail.com](mailto:sahrandi@gmail.com)<sup>3</sup>*

### **Abstract**

Diniyah education in Islamic boarding schools is a program that must be undercontrolled and further improved both in quality and quantity, in order to improve the students attention in studying for their future. To accomplish that goal, we need supporting factors such as diniyah, Al-quran readings, bandongan, sorogan and the role of ustadz as mentors as guides and role models for students. The purpose of this research is to increase the investment of the excellent children, have good character and morality, broad -minded by bringing Islamic values, salaf as exemplified by previous scholars.

This research uses qualitative

methods based on real theories. it uses observation techniques to observe the surrounding conditions, especially within the scope of the Islamic boarding school. The expected results of this study are: 1) existing policies in madrasah diniyah are run properly to accommodate children who in the future continue the relay of the struggle of the previous leader, who have good morality, noble character, based on the values of Islamic teachings. Policies in the diniyah may be different from before because this country is still struggling from the covid virus which has not ended until to day.

***Keywords : Early Policy, Covid Pandemic, Islamic Boarding School Scope.***

### **Abstrak**

Pendidikan diniyah di pesantren merupakan program yang harus diperhatikan dan lebih ditingkatkan baik kualitas maupun kuantitas, dengan ini maka para santri atau murid harus lebih sungguh sungguh dalam menuntut ilmu demi masa depannya, untuk itu diperlukan faktor penunjang seperti diniyah, ngaji kitab, bandongan, sorogan serta peran kiyai/ustadz sebagai pembimbing memberikan arahan dan percontohan bagi para murid. Adapun Tujuan dari penelitian ini menambah investasi anak anak bangsa yang unggul berbudi pekerti yang baik dan bermoral, berwawasan luas dengan membawa nilai nilai islam yang salaf seperti yang dicontohkan para ulama terdahulu.

Penelitian ini dengan menggunakan

metode kualitatif dengan mendasarkan kepada teori teori yang nyata. Teori yang digunakan menggunakan tehnik observasi yang dilakukan penulis untuk mengamati keadaan sekitar terutama dalam ruang lingkup pesantren. Hasil penelitian ini diharapkan kebijakan yang ada di madrasah diniyah dapat berjalan yang semestinya untuk mewadahi anak anak bangsa yang kedepannya bisa melanjutkan estafet perjuangan pemimpin terdahulu, yang bermoral, berakhlak, berbudi pekerti luhur sesuai nilai nilai ajaran islam. Kebijakan didalam diniyah mungkin berbeda dari sebelumnya dikarenakan negeri ini masih terdampak virus covid yang belum berakhir sampai saat ini.

**Kata Kunci: Kebijakan Diniyah, Pandemi Covid, Ruang Lingkup Pesantren.**

## A. INTRODUCTION

Islamic religious education is an education that is needed for children from an early age. Through Islamic religious education can help improve the quality of one's morals. One of the institutions that teach Islamic religious education is Madrasah diniyah. Education at madrasah diniyah always teaches Islamic-based education. In the 5.0 era as it is today, there is a lot of moral degradation for today's children. There are so many behaviors or actions of teenagers in particular which show that their lack of knowledge about etiquette and behavior. For example, a student in a public school or madrasa when meeting his teacher does not have manners, this is due to the lack of Islamic education they get. Islamic boarding schools that organize madrasah diniyah can be a solution for providing Islamic education, especially in the moral field. But in reality today, very few children are willing to study in madrasah diniyah. Their reasons were varied, some argued that they could not afford Islamic education that was too high, some argued that they had received Islamic education at school so that they no longer needed to attend madrasah diniyah. When in fact they follow Islamic education in madrasah diniyah will further help improve their morale for the better.

Madrasah diniyah is part of the formal education system of pesantren. Madrasah diniyah also support and complement the existing shortcomings in the formal education system of pesantren, so that between pesantren education and diniyah education are interrelated.<sup>1</sup> Education in madrasah diniyah is needed for children because it can support their formal education at school. The growth and development of madrasah diniyah is motivated by the concerns of most parents because they feel that the religious education that their children receive at school is deemed insufficient to lead their children to carry out Islamic teachings as expected.<sup>2</sup> Madrasah diniyah can also develop according to the needs of the community so that it has great appeal for Muslims.<sup>3</sup> From the community's need

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<sup>1</sup> Supangat, *Instilling Moral Values Through Religious Education in Children at Madrasah Diniyah Babussalam Mojopahit Punggur Central Lampung* (IAIN Metro: Thesis, nd), 35.

<sup>2</sup> Anis, *Implementation of Early Madrasah Education in Serang City* (Journal of Education and Culture. Vol.I. Number 2, nd).

<sup>3</sup> Marisa Izzah, Nurul Zuriah, Sukarsono, *Implementation of the Compulsory Education Policy for Madrasah Diniyah in Strengthening the Character of Elementary School Students in Bangil*

for this type of educational institution, Madrasah diniyah has survived. Although until now Madrasah Diniyah has received little attention from the government, both in fulfilling the budget and in manpower assistance, the role of Madrasah Diniyah is very important in the education system that must be considered together.<sup>4</sup>

During the COVID-19 pandemic, formal educational institutions were forced to carry out their learning process online or commonly called *online*, which means in a network. There are several non-formal institutions that carry out their lessons as usual but do not forget to adhere to health protocols. Madrasah diniyah and Islamic boarding schools are one of the examples of non-formal educational institutions that organize the learning process during this pandemic with learning as usual. This is actually contrary to government regulations that require carrying out all activities from home. However, if education in madrasah diniyah is done online, it will not get maximum results. Not only madrasah diniyah, all educational institutions if carried out online will not get the results as expected. During the COVID-19 pandemic, early education was very well implemented, especially to increase the religiosity of students, and later they would have a good level of self-restraint, especially in the face of covid-19.<sup>5</sup> At the Al-Barokah Mangunsuman Islamic boarding school, they continue to carry out diniyah education during the COVID-19 pandemic, the diniyah education policy continues as usual but still adheres to health protocols for students who do not reside or come from outside the scope of the Islamic boarding school. Because with the continuation of diniyah education during this pandemic, it is hoped that it will be able to shape the morals and character of students for the better.

Based on the explanation above, the focus of the research is on how the madrasah diniyah policy during the covid-19 pandemic is where diniyah education must be continued in order to further improve the moral quality of the students. So from the focus of the research, the formulation of the problem is as follows: 1) How is the Early Education Policy at Al-Barokah Islamic Boarding

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*Pasuruan* (Journal of Education Policy and Development, Volume 6, Number 1, 2018), 50.

<sup>4</sup> Fajar Budi Pratiwi Isna, "Madrasah Diniyah as an Alternative to Islamic Religious Education" (Thesis, IAIN Purwokerto, nd), 4.

<sup>5</sup> Jalaluddin Jalaluddin, "Resilient Early Education in Facing Covid-19 During Ramadan 2021," *At-Tarbawi* 8, no. 1 (June 20, 2021): 45, <https://doi.org/10.32505/tarbawi.v13i1.2816>.

School during the Covid-19 Pandemic Period. 2) What are the Factors Affecting the High and Low Moral Quality of the Santri. 3) What is the solution to improve the morals of the students to be better. From the formulation of the problem, it can be concluded that the purpose of this research is to find out how the Diniyah education policy at the Al-Barokah Islamic Boarding School during the Covid-19 pandemic is so that the learning process continues to further improve the morals of the students to become better.

## **B. METHODS**

The research method is a way or steps in conducting a research. The research method is a scientific way to obtain data with a specific purpose and use. <sup>6</sup>The research method is the path used by the researcher in collecting data. <sup>7</sup>The research method used by the author is a qualitative method. The type of approach used in qualitative research is a descriptive approach. This type of qualitative descriptive research aims to solve existing problems or problems in accordance with the data. This study was conducted to obtain information regarding the education policy of the madrasah diniya at the Al-Barokah Islamic Boarding School during the COVID-19 pandemic.

This research technique uses field observations and interviews with parties involved in diniyah learning at Al-Barokah Islamic Boarding School, such as teachers and students. The source of the data obtained by the researcher comes from the words and actions of the parties involved in the implementation of diniyah learning at the Al-Barokah Islamic Boarding School. The subjects of this study were teachers, students, and all parties involved with Madrasah Diniyah at Al-Barokah Islamic Boarding School.

The research instrument used by the researcher was an interview in the form of questions related to the diniyah policy at the Al-Barokah Islamic Boarding School. And by collecting observational data sources, this aims to find accurate information about diniyah education policies and from this research researchers will conclude what kind of diniyah education policies are used at Al-

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<sup>6</sup> Sugiyono, *Educational Research Methods* (Bandung: Alfabeta, 2016), 3.

<sup>7</sup> Suharsimi Arikunto, *Research Procedures A Practical Approach* (Jakarta: Rineka Cipta, nd), 126.

Barokah Islamic Boarding School during the covid-19 pandemic and its impact on planting morals for the students of Al-Barokah Islamic Boarding School.

The research procedure that was first carried out by the researcher was to determine the problems that would be raised into this article. Then arrange various research instruments, namely making interview instruments that will be conducted for teachers and students. The next step is to prepare a form of observation or direct observation in the field. After compiling the research instrument, the researcher carried out the research process by collecting as much information as possible to be used as a research with reference to existing theories. The collection of this information comes from interviews and field observations.

The data analysis carried out by the researcher was by checking the validity of the data through the extension of the research, persistence of observation, and triangulation. Then the data obtained from the sources are classified according to categories. The researcher also took several theories related to the suitability between the theory and the data obtained. This data analysis was carried out during and after data collection by systematically structuring the data, followed by a search for meaning to draw conclusions from the analysis.

## **C. RESULTS AND DISCUSSION**

### **1. RESEARCH RESULT**

#### **a. Definition and Impact of Covid-19**

The COVID-19 pandemic is a disaster for all Indonesian people, not only in Indonesia, even the whole world feels the impact. Not a few of the impacts of the COVID-19 pandemic, such as the economic crisis, declining health quality, the increasingly worrying quality of education due to online learning. The COVID-19 pandemic first appeared in China as a virus caused by bat animals. The spread of the COVID-19 pandemic is making residents nervous. The most dangerous is the fact that this virus kills even in a matter of hours.

It has been two years since the covid-19 virus has attacked the world and the good news is that a vaccine has been found to overcome this covid-19

virus. There are several vaccines offered, and each vaccine has a different level of effectiveness ranging from 60% to 94.5%. Although it has not yet reached 100%, these vaccines have been proven to be able to maintain the immune system. Recently, the Indonesian government is holding free vaccines in all regions of Indonesia on a regular basis. With the free vaccine, it is hoped that all Indonesians are willing to be vaccinated with the aim of breaking the chain of Covid-19.

#### **b. Definition of Early Education Policy**

Many policies during the pandemic have changed. In the field of education, there have been many changes in policy. Policy can be defined as a series which includes program plans, activities, actions, decisions, attitudes to take an action taken by several parties with the aim of solving the problem at hand. <sup>8</sup>In simple terms, policy is a decision taken by the party responsible for solving a particular problem.

Education that is the impact of the covid-19 pandemic is not only general education, but Islamic education is also a lot of the impact of this covid-19 pandemic. One example is Madrasah Diniyah education. Madrasah diniyah is an Islamic-based educational institution that is outside formal educational institutions. According to the Ministry of Religion of the Republic of Indonesia, madrasah diniyah is a religious education institution on an out-of-school route with the aim of being able to provide Islamic religious education to students, especially those who lack or do not receive religious education in educational institutions or general-based schools. This Madrasah diniyah is provided through the classical system and applies the level of education or grade level.<sup>9</sup>

Based on the definition of the policy and diniyah education above, it can be concluded that the diniyah education policy is a decision taken by the party responsible for the education sector held at the madrasah diniyah. The one who is responsible for setting educational policies at the madrasah

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<sup>8</sup> Abdullah Ramdhani and Muhammad Ali Ramdhani, "General Concept of Public Policy Implementation," *Public Journal: Scientific Journal of State Administration* 11, no. 1 (February 18, 2017): 1–12.

<sup>9</sup> Ministry of Religion of the Republic of Indonesia, *Guidelines for the Implementation and Development of Madrasah Diniyah* (Jakarta: MORA RI, 2000), 7.

diniyah is the head of the madrasa and is assisted by the teachers at the madrasah.

### **c. Understanding Morals in Islamic Boarding Schools**

With the existence of Islamic education in madrasah diniyah, it will help provide Islamic education. But not only religious education in theory but also Islamic character education that must be instilled in students. Students in madrasah diniyah are commonly referred to as santri. A santri is identical with a person who has good manners and morals. Moral is a behavior that has become a habit for someone because it is often done without thinking about doing it.

The character of a student can be seen from his daily habits. Morals can be improved or further enhanced in various ways. One of the institutions that uphold morals is the Islamic Boarding School. Islamic boarding schools are non-formal institutions that provide education accompanied by dormitories to train students' discipline in worship. According to the 4th President of the Republic of Indonesia, President Abdurrahman Wahid as well as a Kyai at the Jombang Islamic boarding school stated that pesantren is a complex with a location that is generally separated from the life around it. There are several buildings in the complex: the residence of the caretaker / Kyai, a mosque, a teaching place or madrasa, and a dormitory where the students live.<sup>10</sup> A boarding school is led by a Kyai who is a role model and role model in every way. The students are required to always be *ta'dhim* to the Kyai and also to all clerics and ustazah within the scope of the pesantren. In Islamic boarding schools there are a lot of learning about morals, because the establishment of pesantren is not only aimed at gaining religious knowledge but also learning about how to have noble character and manners.

## **2. DISCUSSION**

### **a. Madrasah Diniyah Policy in PP. Al Barokah during the Pandemic**

The Covid-19 virus has had a negative impact on education in Indonesia. At the beginning of 2020, precisely in March, learning from home began to

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<sup>10</sup> M Riady and Moh Wardi, "KH. Abdurrahman Wahid About Islamic Boarding Schools," *Dirosat: Journal of Islamic Studies* 6 (June 5, 2021): 41, <https://doi.org/10.28944/dirosat.v6i1.468>.



be implemented, which initially only took two weeks off, but ended up taking up to two years. The Ministry of Education and Culture issued a policy regarding an emergency curriculum to be used when online learning, but most education observers stated that the emergency curriculum could not be used effectively because it could not fulfill the objectives of national education. Starting from elementary schools to universities, they do learning from home or commonly called online, while office workers and employees also do their work from home or commonly referred to as WFH ( *Work From Home* ).

Non-formal educational institutions such as Islamic boarding schools have also received a bad impact from this pandemic. Because in mid-2020 there was a government letter that Islamic boarding schools had to send their students back to study from home, but the letter experienced pros and cons where many of the pesantren institutions did not agree because it was not appropriate if applied to pesantren. In the end, the decree was amended after several months of no progress. The decree was changed by giving orders to all Islamic Boarding Schools to continue to carry out face-to-face learning, but with some conditions such as boarding schools must tighten regulations by not allowing students to enter the boarding school environment, visiting times for guardians of students are also more limited, and there are still many regulations. New regulations that must be applied to education in Islamic boarding schools during the COVID-19 pandemic.

The Al-Barokah Islamic Boarding School, located in the Mangunsuman village, Siman District, Ponorogo Regency, is one of the many Islamic boarding schools affected by the COVID-19 pandemic. In March 2020 the Al-Barokah Islamic Boarding School was still carrying out activities at the pesantren as usual, but it was deemed less conducive to the pandemic situation at that time, finally the leadership of the Al-Barokah Islamic Boarding School gave a decision that students were allowed to go home and when they returned home they were not allowed to return to the boarding school for an indefinite time, but students may also choose to remain in the boarding school on condition that they continue to comply with the increasingly stringent Islamic boarding school regulations. And finally some

of the students chose to go home and some of them remained in the pesantren. Based on data taken from 200 male and female students of the al-Barokah Islamic boarding school, 70 students remained at the Islamic boarding school and another 130 chose to return to their respective homes.

Madrasah diniyah at that time had to be temporarily closed instead for students who remained in the pesantren to take part in the *Ngaji Bandongan*, which is a learning activity where the teacher reads the translation of the book which is followed by all students without being separated by grade or class. This activity is carried out after every Fajr, Asr, and Maghrib congregational prayers. This is done so that there are no vacancies for activities while the students are in the scope of the pesantren. In May after Eid al-Fitr, the pesantren's decision was changed, students who were at home were encouraged to return to the pesantren to carry out activities at the pesantren again, but with the condition that they bring a health certificate from a doctor.

The return of all students at this pesantren is carried out in accordance with health protocols. Madrasah diniyah have started to be active again with the return of the students. The madrasah diniyah at the Al-Barokah Islamic boarding school is named Madrasah Diniyah Nurul Burhani, this madrasa implements an Islamic education system consisting of four classes. The first class is called the *Jurumiyah* class, the second class is called the '*Imrithy* class, the third class is called the *Alfiyah Awwal* class, and the fourth class is called the *Alfiyyah Tsani class*. The students of this madrasa come from within the pesantren and from outside. What is meant by students from within are students who live in Islamic boarding schools, while students from outside are students who come from their respective homes in the sense that these students do not live in Islamic boarding schools and only participate in diniyah activities without participating in activities at the pesantren.

During the COVID-19 pandemic, Nurul Burhani's madrasah implemented a good health protocol system. For example, students who come from outside the pesantren are encouraged to continue to wear masks when learning takes place. Even ustadz and clerics who do not live in pesantren when teaching must also adhere to health protocols. This is done with the aim

of maintaining the health of the students, especially the *ndalem families* to avoid the covid-19 virus. In addition to the regulations to comply with the health protocol, the early education policy at this madrasah continues as usual before the pandemic, learning is still carried out face-to-face. The teaching system is also the same as before the pandemic, where the teacher reads the meaning of the book, then the students interpret and listen to the teacher's explanation. This does not rule out the possibility of students not having discussion skills because there is time to do *syawir* , namely deliberation or discussion of the lessons that have been learned.

The lessons learned by students in each class are different. The higher their grade, the higher the knowledge they get. In the first class or *jurimiyah* class, the students are taught several books, namely: *Nahwu Jurumiyah*, *Fiqh Books* (*Mabadi Fiqh*), *Tasrif terminologies and lughowy*, *I'lal books*, *hadith books* (*Arba'in Nawawi*), *Qawaid Ashorfiyyah*. For the second class or class 'Imrithy taught: *Book of Nahwu* ('Imrithy), *Book of Jurisprudence* (*Safinatus Sholah*), *Book of Hadith* (*Bulughul Marom I*), *Book of Tasrif II*, *Book of Morals* (*Washoya*). The third class or *Alfiyyah Awwal* class is taught several books, namely: the *Book of Nahwu* (*Alfiyyah Awwal*), the *Book of Hadith* (*Bulughul Marom II*), the *Book of Morals* (*Ta'limul Muta'allim*), the *Book of Fiqh* (*Fathul Qarib*) and the *Book of Tafsir Al-Qur'an*. 'an (*Jalalain's interpretation*). While the last one in the fourth grade or *Alfiyyah Tsani* was taught several books, such as: the *Book of Fiqh* (*Fathul Qarib II*), the *Book of Tafsir Al-Qur'an* (*Tafsir Jalalain*), the *Book of Tawhid* (*Jawahirul Kalam*), the *Book of Nahwu* (*Alfiyyah Tsani*), and *The Book of Morals* (*Ta'lim Muta'alim*).

This Nurul Burhani Madrasah is held every day except on Friday nights. The implementation time is from *Bakda 'Isya* or 19.30 to 21.00 WIB. On Friday night Saturday evening *bakda* is held or at 18.30 to 20.00 WIB. On Friday morning after the morning prayer, *muhafadhoh* is held per class, to repeat the *nahwu* memorization in each class. There are 15 *ustad* and *ustadzah* teaching staff at Madrasah Diniyah, 2 *ustadzah* and 13 others are *ustad*. The number of students in this madrasah diniyah is 250 students. At

this diniyah madrasa, besides being taught lessons or material, the students are also always taught about morals, so that students not only get knowledge related to theory but are also taught how to apply good morals in everyday life. Such is the education policy system at Madrasah Diniyah Nurul Burhani at Al-Barokah Islamic Boarding School during this covid-19 pandemic.

**b. Factors Affecting the Moral Quality of the Santri**

The morals of the students can be known by looking at their daily lives. Based on the results of the research conducted, the researchers found several factors that could influence the good or bad quality of the morals of the students, namely as follows:

1) Knowledge of Santri About Moral Education

The higher the knowledge of students about morality, the moral quality of students is getting better than before. Because every day they are always provided with moral lessons, both when studying at madrasah diniyah and when taking the *bandongan Koran*.

2) Factors Friends and Association

Association also affects the moral quality of students. If students often hang out with other students who have good morals, then these students will be carried away to have good morals as well. On the other hand, if the students get along or their friends are people who lack good manners, then the students will be carried away like that too.

3) Self-motivation

Motivation from within oneself also affects the good or bad morals of a student. Students who have high self-motivation must have self-awareness will continue to improve their morals. Meanwhile, students who lack motivation from within themselves, will find it difficult to have awareness of morality because there is no encouragement to improve themselves.

**c. Solutions to Improve the Morals of the Santri**

The factors that affect the moral quality of the students can be used as a basis or basis for finding solutions to improve the moral quality of the students. From the research that has been done, the researchers found

several solutions that can be applied to improve the moral quality of the students. The solutions are as follows:

- 1) Santri who become boarding school administrators should always remind them when they find other students who lack morals when they meet.
- 2) He urges all students to always take part in the Koran Koran activities, lest there are students who sleep. This is so that they listen to the lessons about morals delivered by the teacher.
- 3) Students who are considered to have good morals are put in a room with students whose morals are not yet good. So that they have the spirit to compete in goodness.
- 4) Motivate students to always have good morals.
- 5) Paste some aphorisms and replies for people who do not have good morals. So that students are inspired to always improve their morals.
- 6) Exemplary strategy. Ustad and Ustadzah always set good examples for their students.

#### **d. Analysis**

Based on the results of the research that has been carried out, it was found that the Islamic boarding school at Al-Barokah Islamic Boarding School continued to carry out learning activities during the COVID-19 pandemic. There are not many changes to the policy of the diniyah system. The diniyah policy during the COVID-19 pandemic is still being carried out face-to-face learning but by continuing to apply health protocols, with the aim that the students still have good morals by continuing to teach moral teachings at the diniyah madrasa in the scope of the pesantren.

In 2021, the diniyah policy at the Al-Barokah Islamic boarding school has returned to its original state. At the beginning of 2021, students who were not living in mukim were not allowed to take part in learning at madrasah diniyah, but in mid-2021 students who were not living in mukim were allowed to take lessons at madrasah diniyah because of the decreasing number of COVID-19 cases. Some sources said that the madrasah diniyah policy in the scope of the pesantren which was carried out face-to-face during

this pandemic was considered the best policy. Because during this pandemic, students must accept more religious teachings so that their mental, physical and spiritual strength remains strong .

The results of the research carried out are based on observations or field observations and interviews with several parties. From the observations that have been made, it is proven that the policy of holding madrasah diniyah in the scope of the Islamic boarding school during the COVID-19 pandemic has had a positive impact on the morals or behavior of the students. This is evident when there is no madrasah diniyah, the discipline of the students decreases, the enthusiasm in studying also decreases. However, when the madrasa diniyah was held again, the spirit of the students and their discipline rose again because they got motivation and mauidhoh during learning at the diniyah madrasa.

The education policy in madrasah diniyah during the COVID-19 pandemic has a slight difference. The difference lies in the procedure for implementing the learning. Before the Covid-19 outbreak, the students studied without wearing masks or applying strict health protocols, but now during this pandemic, the students are encouraged to continue to adhere to strict health protocols during learning.

This madrasah diniyah policy requires several innovations to make it more developed and more memorable in the minds of the students. By adding hours of *syawir* or joint deliberation after learning, it will have a more positive impact on the students to have better morals or behavior. Because the presence of *syawir* will form a santri to have a good social attitude, such as an attitude of accepting other people's opinions, being confident in expressing opinions, and of course they will better understand the lessons that have been conveyed by the ustad. Therefore, the action that can be taken is to add hours to carry out *syawir* in each class after the diniyah learning takes place.

#### **D. CONCLUSION**

The policy of Diniyah education at Al-Barokah Islamic Boarding School during the COVID-19 pandemic was initially closed for one month, then the policy was changed to face-to-face in conducting the learning process by establishing health protocols. The ustadz and students who come from outside the lodge are expected to always wear masks. The educational policy at the Nurul Burhani Madrasah is carried out face-to-face with the aim of not losing the meaning of the educational process which will be more effective if it is carried out in a *talaqqi* or face-to-face meeting with the teacher.

There are several factors that affect the moral quality of the students. They are knowledge of the students about moral education, friends or the association around students, and motivation within the students. These three factors can influence the good or bad morals and character possessed by a student.

Efforts to form the morals of the students are that the teacher should set a good example to the students, should always give *mauidhoh hasanah* to the students, should apply several regulations related to the behavior of the students, and should motivate themselves and friends around them to have noble character and behavior according to what has been taught by the Prophet Muhammad.

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