

RESILIENCES TYPES OF KAJEN PESANTREN STRUGGLING COVID 19 PANDEMICS

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Abstract

Covid 19 as a virus that can be infected anyone persons, including students, Kyai, Nyai and also all of parts of Islamic boarding schools in Indonesia. Many of these Islamic boarding schools have been affected by Covid 19, one of which is the Pesantren in Kajen Pati, Central Java. In July 2020, the first positive covid patients from Islamic boarding schools began to appear in the Kajen Pati area. The emergence of covid patients from these pesantren raises pros and cons regarding whether Covid 19 is real or fictitious. As well as various disaster mitigation problems stemming from the resilience of the pesantren in dealing with Covid 19. This research using methods of interview and internal social media groups discussion. This research, consists of interviewing head of Satgas Covid Santri, Communication Forums of Pesantren Leadaers in Kajen (Forum Komunikasi Pengasuh Pesantren Kajen (FKPPK)), Nyai, Santri and also neighbourhood of Pesa006Etren. How they're was interpreting of covid 19, how they solving problems and then how they make resiliences between them. Because of Pesantren in Kajen amount of fifty pesantrens and also they're areas was risk for spreading covid 19, it causes the areas was crowded between santri and the boarding for them's. It's also in opposites of the covid 19 regulations for doing physical distancing. This research finding was formulated that's was the pesantren community's unpreparedness that this Covid 19 could affected on pesantren community. Based on this research, the pesantren resilience community was divided into three categories persons, first peoples that believed and aware that Covid 19 exists and can infected anyone without exceptions, second peoples which believed that persons whose infected Covid 19 was also parts of God's will, third was people that believed which considering that Covid 19 was unreal viruses, it's only parts of big conspiracy against Muslims.

Keywords: Resiliences, Pandemic, Pesantren Struggling, Covid 19

Abstrak

Covid 19 sebagai virus yang dapat menjangkiti siapa saja, termasuk santri, kyai, Nyai dan juga seluruh pondok pesantren di Indonesia. Pesantren banyak yang terdampak Covid 19, salah satunya Pesantren di Kajen Pati, Jawa Tengah. Pada Juli 2020, pasien positif covid pertama dari pondok pesantren mulai bermunculan di kawasan Kajen Pati. Munculnya pasien covid dari pesantren ini menimbulkan pro kontra terkait apakah Covid 19 itu nyata atau fiktif. Serta berbagai permasalahan mitigasi bencana yang bersumber dari resiliensi pesantren dalam menghadapi Covid 19. Penelitian ini menggunakan metode wawancara dan diskusi kelompok media sosial internal. Penelitian ini terdiri dari wawancara dengan Ketua Satgas Covid Santri, Forum Komunikasi Pimpinan Pesantren di Kajen (FKPPK), Nyai, Santri dan juga lingkungan Pesantren. Bagaimana mereka memaknai Covid 19, bagaimana mereka memecahkan masalah dan kemudian bagaimana mereka membuat resiliensi di antara mereka. Karena Pesantren di Kajen berjumlah lima puluh pesantren dan juga daerah-daerah yang rawan penyebaran Covid 19, menyebabkan daerah-daerah tersebut ramai antara santri dan pondok pesantren mereka. Ini juga bertentangan dengan aturan covid 19 untuk melakukan physical distancing. Temuan penelitian ini dirumuskan yaitu ketidaksiapan masyarakat pesantren bahwa covid ini dapat berdampak pada masyarakat pesantren. Berdasarkan penelitian ini, komunitas resiliensi pesantren dibagi menjadi tiga kategori orang, pertama orang yang percaya dan sadar bahwa Covid 19 itu ada dan dapat menginfeksi siapa saja tanpa kecuali, kedua orang yang percaya bahwa orang yang terinfeksi Covid 19 juga merupakan bagian dari kehendak Tuhan, ketiga adalah orang-orang yang percaya yang menganggap bahwa Covid 19 adalah virus yang tidak nyata, itu hanya bagian dari konspirasi besar terhadap umat Islam.

Kata Kunci: Keatahanan, Pandemi, Pondok Pesantren, Covid 19

A. Introduction

Covid 19 is an epidemic that has stunned all levels of society, including gathering the masses to be reviewed, including a strict discussion for Islamic boarding schools in Indonesia.¹ The total number of pesantren in Indonesia is around 27,218, with various types, namely 49.4% being Salafiyah pesantren, 11.3 being khalafiyah pesantren, and 39.3% being a combination of the two. The averages pesantren in Kajen was formed of salafiyah pesantren.

The three forms of pesantren affect the handling of Covid 19 which are different. Salafiyah Islamic boarding schools, namely pesantren that use the initial system as in the early days pioneered by Sunan Ampel, salafi pesantren are pesantren that purely maintain classical

¹ M AriefMUFRAINI, "The Efficiency of Human Resources Management During the Disruption and Pandemic Era," *The Journal of Asian Finance, Economics and ...* 8, no. 6 (2021).

books as the main source of learning, without adding general knowledge. Meanwhile, the Khalafi Islamic boarding school is a pesantren that provides a new order modification in learning. The shape of the pesantren affects the supporting facilities and infrastructure, this affects the handling of Covid 19.

The facilities and infrastructure at salafiyah pesantren often prioritize the principle of simplicity. The simplicity that is generally practiced at the Salafiyah pesantren is a different problem from the principle of handling Covid 19. Because some of the principles taught in the Salafiyah pesantren, such as one student's room are filled with a capacity that exceeds the area of the building which causes the students to coincide. Whereas in the principle of handling Covid, a safe distance between humans is needed. This is what happened with the incident at the Kajen pesantren, because the pesantren system in this area is almost entirely salafiyah.²

The facilities and infrastructure for the Salafiyah Islamic boarding school are what make a vigilance so that Covid does not spread in this area. Thus, the Communication Forum for the Management of Pesantren Kajen and its surroundings (FKPPK) was formed, chaired by Mujiburrahman and the Jogo Santri Task Force chaired by Itqon Hakim. However, in practice, when the first positive patient of Covid 19 from Islamic boarding schools in the Kajen area still raises problems that require the resilience of each pesantren and pesantren caregivers in the face of the Covid 19 outbreak.

This articles based on the researches that related with this discussion, this would be projecting by previous researches that discussing about resiliences, resiliences as pattern primarily that used of peoples in covid 19.³ Resilience is the ability to adapt in the face of an unexpected event, disaster, and the ability to bounce back and reflect on existing situations in order to bring about positive developments. This development involves the ability outside a community to be able to build a positive energy after a disaster strikes a region. This positive energy consists of how a community reinforces, resolves social, political, and economic differences. These forces will pave the way for post-disaster alertness, mitigation, response and recovery resiliences types.^{4,5} Resiliences also constructs on the many factors such as leadership, supply chain management, employee engagement, breaking down sillos, and disaster planning among others that was build purported to build organizational resiliences.⁶

² Muhammad Labib, "Analyzing Rejection of Corpse Infected By Covid 19 in the Perspective of Moral Panic and Fiqh Sosial Theories," *Santri: Journal of Pesantren and Fiqh Sosial* 1, no. 1 (2020): 69–88, <https://doi.org/10.35878/santri.v1i1.199>.

³ Simon Rippon et al., "Towards Transformative Resilience: Community, Neighbourhood and System Responses during the COVID-19 Pandemic," *Cities & Health*, 2020, 1–4, <https://doi.org/10.1080/23748834.2020.1788321>.

⁴ Rivera and Naim Kapucu Fernando, I, *Disaster Vulnerability, Hazards, and Resilience*, 1st ed. (Florida: Springer, 2015).

⁵ Stephen Platt, "Factors Affecting the Speed and Quality of Post-Disaster Recovery and Resilience," in *Geotechnical, Geological and Earthquake Engineering*, vol. 44, 2018, 369–403, https://doi.org/10.1007/978-3-319-62099-2_19.

⁶ Xin Jia et al., "The Role of Social Capital on Proactive and Reactive Resilience of Organizations Post-Disaster," *International Journal of Disaster Risk Reduction* 48 (2020), <https://doi.org/10.1016/j.ijdr.2020.101614>.

The resilient actions of people in postdisaster situations. First, Equity (sharing) e aftershock economies emerged.⁷ Second, public awareness of sustainability (knowing what to do) . Third, Participation (being involved in decision making and action) aftershock engagement occurred in that there was a widespread will to participate and share in the work that needed to be done in the camps, with many people making considerable contributions to initial relief operations and to how life in the camps was organized. Fourth, social cohesion (community wellbeing).⁸ Resiliences also contains of *Proactive organizational resilience* Proactive organizational resilience refers to the act of anticipation and active waiting for building an organization's readiness for change.⁹

Reactive organizational resilience to respond and bounce back from unexpected events, firms need to understand the extent to which previous information (i.e., information gathered prior to the disruptive event) can be applied to the current situation.¹⁰ This resiliences frameworks was applicated with six systems of thinking and also using six soft system methodology.¹¹ Several elements have been highlighted as important factors for disaster resilience.¹² The emphasis in addressing disturbances is finding a response to the question 'resilience to what?'¹³. Similarly, the NAS outlines key elements for a national disaster resilience framework.¹⁴

In the last months, after the outbreak of a new coronavirus infection (COVID-19) on 31 December 2019 among humans in Wuhan (China), an increasing amount of information and concerns are impacting on global mental health¹⁵. Nevertheless, the burden of this infection on the global mental health is currently neglected even if it may challenge patients, general population, as well as policy makers and health organizations and teams¹⁶. First, people's emotional responses are likely to include extreme fear and uncertainty, and negative social behaviors will often be driven by fear and distorted perceptions of risk. Second, special efforts should be directed to vulnerable populations, including (1) infected and sick patients,

⁷ Fajri M Kasim, Abidin Nurdin, and M Rizwan, "Agama, Modal Sosial Dan Ketahanan Masyarakat Dalam Menghadapi Bencana Di Kota Banda Aceh," *Jurnal Antropologi: Isu-Isu Sosial Budaya* 23, no. 1 (2021): 66, <https://doi.org/10.25077/jantro.v23.n1.p66-73.2021>.

⁸ Angelo Jonas Imperiale and Frank Vanclay, "Experiencing Local Community Resilience in Action: Learning from Post-Disaster Communities," *Journal of Rural Studies* 47 (2016): 204–19, <https://doi.org/10.1016/j.jrurstud.2016.08.002>.

⁹ Jia et al., "The Role of Social Capital on Proactive and Reactive Resilience of Organizations Post-Disaster."

¹⁰ Jia et al.

¹¹ Jeremy Hilton, Clare Wright, and Vasiliki Kiparoglou, "Building Resilience into Systems," in *SysCon 2012 - 2012 IEEE International Systems Conference, Proceedings, 2012*, 638–45, <https://doi.org/10.1109/SysCon.2012.6189449>.

¹² Fernando, I, *Disaster Vulnerability, Hazards, and Resilience*.

¹³ Fernando, I.

¹⁴ Fernando, I.

¹⁵ Julio Torales et al., "The Outbreak of COVID-19 Coronavirus and Its Impact on Global Mental Health," *International Journal of Social Psychiatry*, 2020, <https://doi.org/10.1177/0020764020915212>.

¹⁶ Elizabeth A. Newnham et al., "The Asia Pacific Disaster Mental Health Network: Setting a Mental Health Agenda for the Region," *International Journal of Environmental Research and Public Health* 17, no. 17 (2020): 1–9, <https://doi.org/10.3390/ijerph17176144>.

their families and colleagues, (2) individuals and their relationships with the community, (3) individuals with preexisting medical conditions (both physical and/or mental), (4) health care providers, especially nurses and doctors who work directly with sick or quarantined people. Finally, the degree of psychological stress that health professionals and others might face and the risks of vulnerable populations should be considered in the decisionmaking of the crisis.¹⁷ In the healing of Covid, Harold Koenig suggested spend time developing a deeper religious faith.¹⁸

In the Islamic teachings to protect the public from death and sickness from a pandemic go back to the very beginning of Islam. Prophet Muhammed (PBUH) advised his companions to value their health and live, urging people not to go to a place where there were epidemics.¹⁹

Management of a pandemic like current COVID-19 requires a holistic approach, consisting of prevention, treatment, social support and emotional management²⁰. Based on the all off previous researches literatures, no one that discussing about resiliences of covid 19 in the Kajen. This articles try for completing the discourses of the pesantren in the pandemic covid 19.

For this reason, this article will discuss how the type of resilience in the Kajen Islamic boarding school as a form of defense and struggling for the pesantren in the face of the Covid 19 outbreak. Because the handling of Covid 19 will make the pesantren pay more attention to various aspects that have so far escaped attention. This type of resilience of the pesantren will give birth to a pesantren to come back to life as a new order.

B. Methods

The data in this research article uses the method of field observation, interviews, and internal social media groups discussion. Field observations were made starting from the first time it was stated that the first covid case from the boarding school in Kajen, how did the dialectical process occur between pesantren leaders who believed and were aware of covid, pesantren leaders who believed but considered covid part of his destiny, pesantren leaders who considered covid 19 to be fictitious and is part of a conspiracy. These three patterns of thinking affect the type of resilience carried out by pesantren in the face of the Covid 19 pandemic.

Based on this pattern of thinking, it has led to mapping and public education that Covid 19 can infect anyone. As well as bringing up a dialectic of increasing awareness of the dangers of Covid 19 in Kajen and its surrounding areas.

¹⁷ Torales et al., "The Outbreak of COVID-19 Coronavirus and Its Impact on Global Mental Health."

¹⁸ Harold G. Koenig, "Ways of Protecting Religious Older Adults from the Consequences of COVID-19," *American Journal of Geriatric Psychiatry*, 2020, <https://doi.org/10.1016/j.jagp.2020.04.004>.

¹⁹ Hamid Ashraf et al., "Fighting Pandemics: Inspiration from Islam," *Journal of the Pakistan Medical Association* 70, no. 5 (2020): S153–56, <https://doi.org/10.5455/JPMA.34>.

²⁰ Ashraf et al.

C. Results and Discussion

The first Covid 19 case that occurred in the Pati area was a case with migrant transmission. So, the people of Pati are still carrying out various activities as usual. The panic changed when one victim died positive for Covid 19, it was previously known that he distributed masks and organized social assistance by gathering masses in several areas in Pati. Since this first incident, the public has been more aware of this pandemic. So in an area with many Islamic boarding schools in Pati, namely the Kajen Margoyoso Pati area.

The Kajen area is the base for Islamic boarding schools in the Pati region, so that when the Covid 19 pandemic began and the online learning system began to take effect, the boarding schools in the Kajen area, which are mostly Salafiyah Islamic boarding schools, need an adaptation to this difficult situation. The difficulty of the situation during the pandemic at the Salafiyah Islamic boarding school was due to the facilities and infrastructure used and the system used based on the principle of simplicity.

This simplicity is very different from the principle of handling Covid 19, namely physical distancing. Because the Salafiyah Islamic boarding school generally the students' beds are used to coincide, the students' clothesline is very close together. Facilities and infrastructure that exceed the capacity of students, this makes a problem in handling Covid 19. However, it is fortunate that the first period of being declared Covid 19 entered Indonesia on March 2, 2020, is close to the santri holiday period in all pesantren in the Kajen area. This makes it easier for pesantren to protect students and components of pesantren in dealing with Covid 19.

To face and strengthen all fifty-two Islamic boarding schools in the Kajen area, the Islamic Boarding School Management Communication Forum was formed, with the coordinator Kh. M. Mujiburrohmah, and chaired by M. Itqonul Hakim. The communication forum plays a role as enterprise resilience in handling covid 19. This forum has various tasks in handling covid 19, including controlling Kajen students and their surroundings by forming a Jogo Santri Task Force at each pesantren which is tasked with tightening the guarding of the pesantren, so that students continue to have activities at inside the hut and not out of the hut. Efforts are also being made to prevent and provide clear information to the community, especially pesantren in Kajen and its surroundings to jointly build awareness in dealing with Covid 19. This forum is also in charge of communicating with the Regent, Puskesmas and the Health Office.

At the end of July 2020, the situation changed when one pesantren in Kajen became a cluster for the spread of covid 19. This has led to a stronger dialectic towards covid 19 and especially acceptance and ways of responding to Islamic boarding schools to covid 19. Dialectic becomes stronger when interviews appear via WhatsApp regarding opinions a covid 19 survivor who is the leader of a boarding school in Kajen. Since this incident, there has been a conflict between the FKPPK which issued edicts I, II and III, and the positive covid 19 pesantren cluster.

The reality that appears to be a positive covid 19 patient who happens to be the leader of a boarding school has an initial perspective that covid 19 is a conspiracy of certain parties, so that when the patient gets symptoms of covid and the results of the swab show positive

results, this patient does not accept the fact that he is infected with covid 19 This raises a side problem affecting the mitigation process for Covid 19 patients in the surrounding area. Because he was the first covid 19 patient from Kajen, he was a religious leader. Thus, his statement influenced the attitude of some Pati people in facing disasters.

Pesantren has a strong tradition in the case of bahsul masail, where differences in views on a problem are common, even on very principle matters. So the term may not be split, but it is different in viewing this pandemic with various arguments and considerations of each. But in reality, the difference is caused by incomplete information, so it affects the views of several parties in the pesantren, even in the early days of the pandemic, information from the government is still confusing, let alone added to the existence of various hoaxes of information, so it is very natural at that time that the caregivers and the pesantren differ in their attitude. But getting here the more clear which hoax is and which is not, even now there are many victims. Therefore, there should not be any difference if this pandemic is real, dangerous and in front of us, even now there is a pesantren cluster.

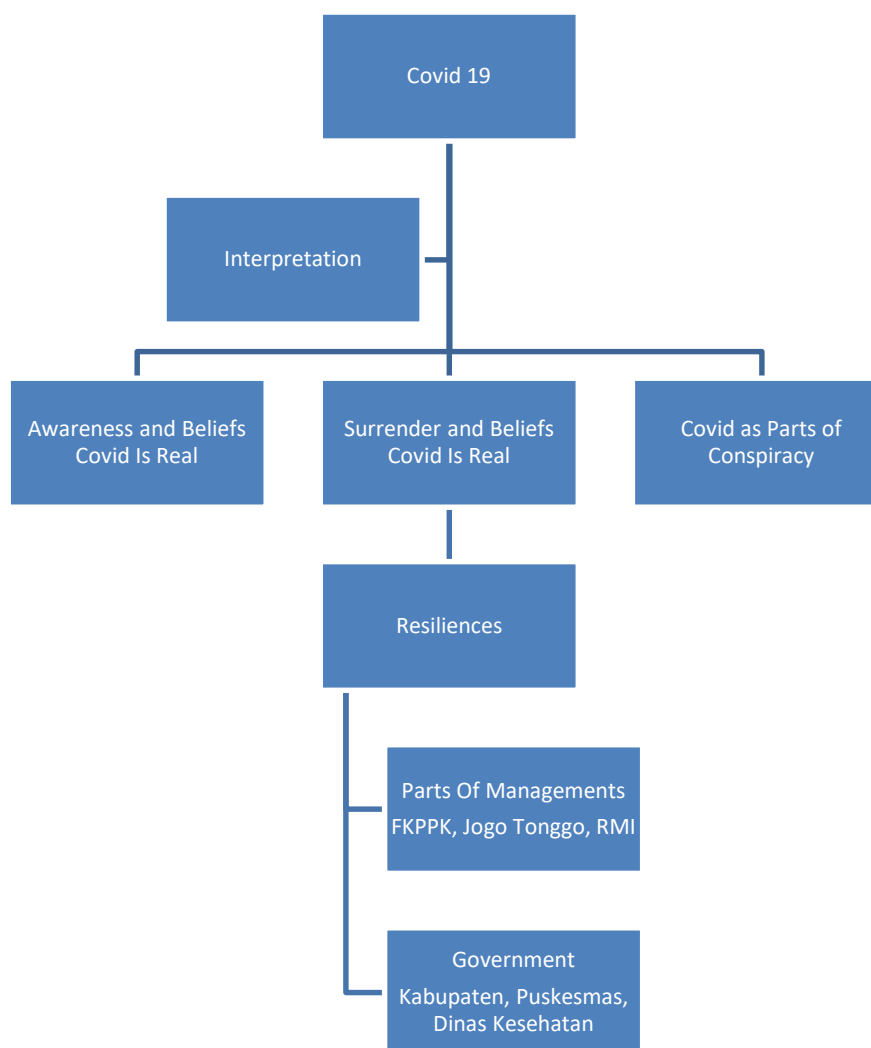
The Covid-19 virus spreads very massively and quickly, through direct contact, RMI PBNU following the advice of experts is to wear a mask, keep your distance and avoid crowds. While the tradition of life in pesantren is very communal and it is very difficult to apply existing protocols, therefore RMI PBNU has formulated detailed and rigorous guidelines and protocols to prevent santri and the pesantren community from Covid-19. This protocol has a commitment to be obeyed and implemented as much as possible, if not, it will certainly endanger the pesantren community, especially now that there is already a pesantren cluster. According to the leadership of the RMI, all parties, especially the caregivers, must really pay attention to the existing protocol. If you really want to start face-to-face learning, rules have been formulated, starting from the time of departure until when they arrive at the cottage and are at the cottage. The risk is too great if we ignore and ignore existing protocols.

The dialectic of resilience that emerged in the covid 19 incident is a small picture of the reality of the entire community, especially religious leaders in Indonesia. Pesantren is an institution that has the largest presentation of the communal system in society. Pesantren, especially in the Kajen area, are mostly in the form of salafiyah, so they need resilience in various ways in order to get a comprehensive understanding of Covid 19, so that with proper resilience management. It can bring understanding and unity in the steps of all parties, especially Islamic boarding schools and their staff, because this unity of understanding supports the success of the Pati region in fighting Covid 19.

Discussion

On the Fiqh Social perspectives that comes from KH. Sahal Mahfud, pioneer of this methods, Him was parts of Kajen Ulama and also his knowledges as sources for many pesantrens in Indonesia. Based of this methods the Centre of Fiqh Social was declared they're conclusions that The bodies of Muslims who died infected by Covid 19, which had been designated as a pandemic, were categorized as corpses who were "syahid akhira" who still had to be handled like Muslim corpses in general. Starting from bathing, shrouding, praying, and burying. As for corpse from other religion, it remains

obligatory to be shrouded and buried. So, all actions that disturb the process of handling the bodies, including this case are not justified in the norms of Islamic law, and it was the wrong way. For Muslims who are close to the corpse, in fact are responsible in accordance with Islamic legal norms to contribute to handle of the corpse. The obligation is fardhu kifayah or a collective obligation that can be done if at least one person handles of the body.²¹



Covid 19 as an outbreak that was unexpected, and the government has designated it as a non-natural disaster. As a consequence, it raises various interpretations, the initial interpretation before the emergence of the first positive covid patient in the scope of Islamic boarding schools, namely being alert and believing that Covid is real, the second is resigning

²¹ Labib, "Analyzing Rejection of Corpse Infected By Covid 19 in the Perspective of Moral Panic and Fiqh Sosial Theories."

and believing that Covid exists, and the third considers Covid to be part of a conspiracy. That is related with theory of interpretation of covid 19 in the religious perspectives.²²

This initial interpretation of covid 19 affected when one of the first positive patients from the Kajen cluster accepted and responded that he and some of his students had contracted covid 19. So this triggered a dialectical conflict in determining the handling of covid 19 disaster mitigation part of a holistic approach, consisting of prevention, treatment, social support and emotional management.²³

In this cases, first covid pasien was encounter First, people's emotional responses are likely to include extreme fear and uncertainty, and negative social behaviors will often be driven by fear and distorted perceptions of risk.²⁴ This happened due to the initial interpretation held and unpreparedness in dealing with Covid 19. This way, must be balanced with some strengthen resiliences for makes the good systems mitigation.²⁵

Based on interpretations and events, the outbreak of Covid 19 gave rise to resilience in handling Covid 19 in Islamic boarding schools. This resiliences frameworks was applicated with six systems of thinking and also using six soft system methodology. These are resiliences enterprise is enterprise preparedness in this cases was the less of educations and also unbeliefness on the sciences, external relationship management in this cases how pesantren makes one perceptions on the covid with governments, puskesmas and Dinas Kesehatan, enterprise management functioned on how to pesantren components making one same perceptions, resource management how RMI PBNU and FKPPK makes roles for pesantren and santri for struggling covid 19, situational awareness was making one systems regulations for protected pesantren anda also societies among there, response management was making one decisions for struggling pandemics covid. All of six enterprise should be constraint management, strategic management, review, optimatization and improvement and also maintained with knowledge management and learning management.²⁶

In this cases of pesantren Kajen resiliences, it has two kinds of resiliences there are proactive organizational resiliences and also reactive organizational resiliences.²⁷ This two kinds of resiliences was happened in the cases of struggling covid 19 pandemics in the Pesantren's Kajen. The Communication Forum of Kajen Pesantren Leaders (FKPPK) was parts of proactive organizational resiliences, it's also supporting by knowledges from Fiqh social perspectives about how to bathe the corpse of infected covid 19 procedural. Beside that was reactive organizational resiliences, it happens in the first Bu Nyai that be avowed infected covid 19 viruses. This reactive organizational resiliences happened when the patients of covid

²² Jibu Mathew George, "Stocktaking in the Time of a Pandemic: Atypical Philosophical, Theological, and Other Observations," *Journal of Dharma* 45, no. 2 (2020): 259–78.

²³ Ashraf et al., "Fighting Pandemics: Inspiration from Islam."

²⁴ Torales et al., "The Outbreak of COVID-19 Coronavirus and Its Impact on Global Mental Health."

²⁵ Bojan Obrenovic et al., "Sustaining Enterprise Operations and Productivity during the COVID-19 Pandemic: 'Enterprise Effectiveness and Sustainability Model,'" *Sustainability (Switzerland)* 12, no. 15 (2020), <https://doi.org/10.3390/su12155981>.

²⁶ Hilton, Wright, and Kiparoglou, "Building Resilience into Systems."

²⁷ H. Magne, N. Jaafari, and M. Voyer, "Post-Traumatic Growth: Some Conceptual Considerations," *Encephale* 47, no. 2 (2021): 143–50, <https://doi.org/10.1016/j.encep.2020.05.021>.

19 was interviewed by whatsapp video call. This kinds of interviews, makes the public opinion covid 19 was parts of conspiracy. So, this two kinds of resiliences makes two parts distinction of knowledges of Islam and covid 19.

D. Conclusion

The Covid 19 pandemic is a challenge, but also a hope for progress with resilience in facing it. Resilience in the face of the Covid 19 pandemic, bringing changes to the system starting from a perspective, how to deal with it, until an understanding emerges in coping with and how to survive during the Covid 19 period in particular pesantren. Covid 19 is not an obstacle, but it has become a huge knowledge in the pesantren community. Disaster mitigation system in the pesantren communal system. This research finding was formulated that's was the pesantren community's unpreparedness that this Covid 19 could affected on pesantren community. Based on this research, the pesantren resilience community was divided into three categories persons, first peoples that believed and aware that Covid 19 exists and can infected anyone without exceptions, second peoples which believed that persons whose infected Covid 19 was also parts of God's will, third was people that believed which considering that Covid 19 was unreal viruses, it's only parts of big conspiracy against Muslims.

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