

# Post-Pandemic Education Study: Analysis of Resources, Opportunities, and Challenges of Madrasah Education in Indonesia

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## Abstract

This study analyzes the resources, opportunities, and challenges of Madrasah education in Indonesia. This study employs qualitative methods and a descriptive analytic methodology. The data utilized in this study are secondary data derived from analyses of published books, articles, and scientific journals. In this study, qualitative research methodology was utilized to analyze the data. The difficulties madrasah encountered with online distance learning during the covid-19 pandemic demonstrate that the usage of technology is expanding and is anticipated to increase further in the future. The impact of the application of technology in education and teaching, financial, academic administration activities, and data in computer centers. Opportunities allow madrasah to increase in rank due to complete recorded school activity data. The chance for madrasah to immediately take more strategic policies in adjusting to the real conditions of the Covid-19 pandemic.

**Keywords:** Education, Madrasah, Post Covid, Opportunities, Challenges.

## 1. INTRODUCTION

Education is very important for every nation to find identity and increase competitiveness. Therefore, the state must facilitate quality educational services to every citizen, including citizens from various economic levels (Wijesooriya et al., 2020; Chang et al., 2021). Education is a crucial dimension in human life because education is a vehicle for developing the human condition from bad to good, from simple to modern, and from low to higher. In line with this, as Allah's first instruction to Muhammad PBUH was revealed in the first revelation, with the revelation of this verse, Allah SWT appointed Muhammad as His final Prophet. Islam has also demonstrated the need of education in many parts of life. The instructor plays a crucial role in education. For example, "Teachers are professional educators who have the primary job of educating, instructing and training pupils in early childhood education through formal education, elementary school and

secondary school" was mentioned in the 2005 In-Law Number 14.

According to a Taulany (2020) study, the teacher has implicitly volunteered to assume and bear some of the educational duties put on the shoulders of parents by volunteering to be a professional educator. Educators must be able to transform themselves into vehicles for imparting values to students who have been given to them (Nainggolan & Th, 2020; Alqudah et al., 2020). It's for this reason that a teacher's bodily and spiritual needs must be met if they are to be considered a subject of education at all. A teacher's ability to instruct, guide and steer students as well as train and assess them is an absolute necessity. Furthermore, the teacher must have a comprehensive range of competencies. These competencies include pedagogic, personality, professional, and social aspects. This is a must for a teacher because the teacher is a human choice, which not just any human can do. A teacher must also build a paradigm of thinking that education is a

complete intellectual process (Hwang et al., 2020; Iivari et al., 2020). One of the basic teachings of the Prophet PBUH is total intellectualization or, in simple language education, that reaches the cognitive, affective, and psychomotor domains.

The teacher has a dual role, namely as a teacher and educator. In order to develop its dual role, citing the opinion of Warsito et al. (2022) and Alavudeen et al. (2021), who suggested that teachers have personality requirements as teachers, namely: Likes to work hard, democratic, compassionate, respect the personality of students, patient, has knowledge, skills and various experiences, pleasant stature and well-behaved, fair and impartial, tolerant, steady and stable, there is a concern for students' problems, agile, able to praise, good deeds and respects students, sufficient in teaching, able to lead well.

To achieve this goal, the teacher plays an important role. Therefore, school teachers do not just transfer some knowledge to their students, but more than that, especially in fostering their attitudes and skills (Quartier et al., 2020). To foster student attitudes at school, of the many teachers in the field of study, it is the teacher in the field of religious studies which is very decisive because religious education is very decisive in terms of fostering student attitudes because the field of religious studies discusses a lot about attitude building, namely about aqidah and morality (Liu & Pasztor, 2022; Cui et al., 2021). Character education is the right solution for the sustainability of education in the future. This is important given the focus on development, especially education in madrasah born from and for the community.

Madrasah are educational institutions that were born for the community. Nasrudin et al. (2021) said that "Madrasah is a madrasah," which means that other educational institutions cannot replace madrasah; this is because madrasah have characteristics and visions,

missions that are very distinctive in Indonesian society, both in terms of education, culture, politics, even economics (Clark et al., 2020; Mrazek et al., 2019). At the beginning of its emergence in the 20th century, madrasah were educational institutions that were born as a result of the tug-of-war between traditional pesantren education and modern Dutch education, as well as the wishes and demands of society for their children to acquire religious knowledge. Madrasah, in their development, are no longer seen as Islamic educational institutions that focus on religious sciences; this is because madrasah have undergone modernization so that madrasah are also taught about other general sciences, such as Chemistry, Physics, Social Sciences, and so on (Guo et al., 2020; Khosravi et al., 2022)

It is their aim to educate and promote the nation's faith and piety through their educational institutions, the Madrasah. For example, Article 31 paragraph (3) specifies that a national education system is organized and pursued by the Indonesian government in order to promote faith and piety, and the noble character of Indonesians, in accordance with law. Additionally, based on the constitution of the 1945 Constitution and the Law on the National Education System, madrasah have now been integrated into the national education system. The constitutional mandate of the 1945 Constitution and the National Education System Law states the importance of implementing education by preserving the diversity of the implementation of education in the community, under the same umbrella of management, namely: "The National Education System."

Based on some of the explanations above, it can be understood that madrasah are Islamic educational institutions that are integrated with the national education system, which has a function as a place to deepen religious knowledge (*tafaqquh fi al-din*) so that they can become religious

experts, a place to channel Islamic teachings so that they can apply/practiced in everyday social life, and a place for the preparation of human resources in filling vacancies or jobs in the community. Nuryana & Fauzi (2020), in his research "Academic Reform and Sustainability of Higher Education in Indonesia," said that Islamic education is an integral part of the national education system, and for that, the legitimacy to be able to continue to exist and get rights/places in meeting educational needs for Indonesian Islamic society is given to madrasah as Islamic educational institutions.

The integration of madrasah into the national education system has brought madrasah to rapid development, such as vocational Madrasah Aliyah policies, model madrasah, empowerment of private madrasah, and improving the quality of madrasah, grants from the government, and others. However, in its development, madrasah still experience many problems, such as (1) the stigma of society that considers madrasah as second-class education and (2) Until madrasah are left behind from other general education (Rohman et al., 2021; Kaawoan et al., 2021). These problems become homework for parents and educators so that in the

future, they can guide madrasa education towards progress.

This is certainly a challenge for educators for the continuity of education in the future. The teacher's task is not limited to providing information to students but is more comprehensive than that (Ashour et al., 2021; Kryhtanovych et al., 2020). In addition to teaching and equipping students with the knowledge, teachers must also prepare them to be independent and empower students' talents in various fields, discipline their morals, guide their desires and instill virtue in their souls. Teachers must show a spirit of brotherhood to students and guide them on the path of truth so that they do not commit acts that deviate from religious teachings (Oleksiyenko et al., 2021; Varma & Jefri, 2020). The teacher factor is very supportive in educating students' behavior, coupled with the pandemic, which is a factor that inhibits and at the same time encourages educators to continue to innovate and improve pedagogical aspects to realize educational goals, both during pandemics and normal times, disruption of education globally is supported by published data by UNESCO as described in the following picture:

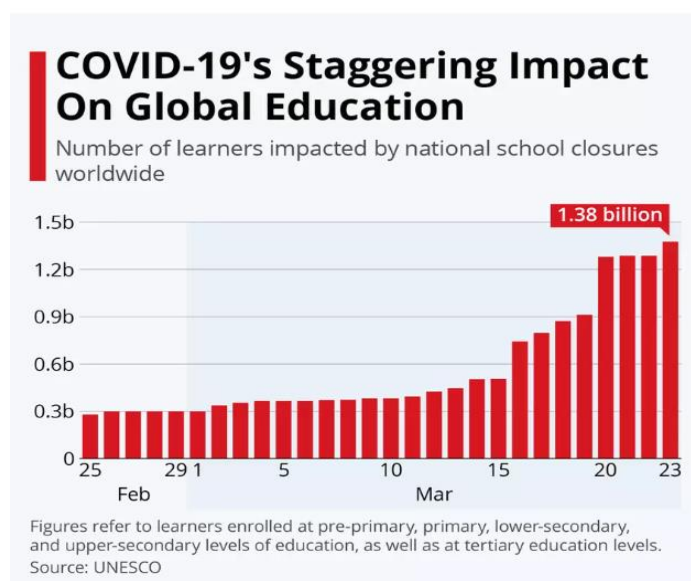


Figure 1. Covid-19's staggering impact on Global Education

Source: Statista (2021)

By publishing circular letter No. 15 of 2020 with guidelines for implementing learning from home (BDR) during an emergency for the spread of Corona Virus Disease, the government, namely the education minister, has set an education policy during a pandemic (Covid-19). In order to fulfill students' rights to access educational services during the emergency spread of the coronavirus, the program of distance learning is established. The process of remote learning leads to the creation of online, offline, and hybrid learning methodologies.

The process of learning from home is conducted under the following conditions: a) Learning from Home through online/distance learning is conducted to provide a meaningful learning experience for students without being burdened with the demands of completing all curriculum achievements for grade promotion and graduation; b) Learning from Home can be focused on life skills education, including education about the Covid-19 pandemic; c) Learning from Home learning activities d) must be completed in a timely manner.

To achieve these educational objectives, a system is required to maintain the continuity of all teaching and learning activities for students. Personnel in the field of education must ensure that pupils are learning as they should. Despite a pandemic outbreak sweeping the nation and the world, the educational process must continue. Education is a constant, never-ending process that aims to develop sustainable quality, realize a future human form, and is anchored in the cultural values of the nation. Due to the pandemic, the learning procedure cannot be conducted as usual. Schools must temporarily suspend all teaching and learning activities so that many kids and teachers are still bewildered by the pandemic conditions (Rapanta et al., 2021).

Teachers and students, as well as students among themselves, cannot engage directly in the event of a pandemic epidemic. Schools no longer serve as a venue for learning to engage with pupils because teaching and learning activities are now conducted at home. Schools can increase the social skills and class consciousness of students. The school provides a means for students and teachers to engage in order to develop their brains, abilities, and affection (Althwanay et al., 2020). Due to the disruption caused by Covid-19, however, the activity known as school has now abruptly ceased.

Future cognitive, emotional, and psychomotor human resource quality could be diminished if the pandemic epidemic disrupts the learning process (Hill et al., 2020). In order for the learning process to operate properly despite the Covid-19 epidemic, it is necessary for numerous stakeholders, including the government, to exert effort. The teaching and learning process must continue, and students' right to learn must be protected. Schools, as educational institutions, must respond to the Covid-19 pandemic by continuously ensuring that the learning process is carried out effectively.

## LITERATURE REVIEW

### **Influence of Education and Madrasah Education Policy**

One of the educational problems faced by the Indonesian people today is the low quality of various educational institutions, especially in Islamic educational institutions such as madrasah (Stambough et al., 2020). The low quality of Islamic education necessitates various efforts to improve the quality of education by all parties. Madrasah, as Islamic educational institutions, have made various efforts to improve the quality of education. Several quality improvement efforts such as curriculum development, increasing the competence of educators through training,

improving education management, and procuring and improving educational infrastructure are steps forward to make Islamic educational institutions more qualified (Burbules et al., 2020). These efforts are based on an awareness of how important the role of education is in developing human resources and the nation's character. However, various indicators of the quality of Islamic education have not shown a significant increase.

The parallelism of madrasah with public schools became a problem for madrasah. According to Raharjo, some of the problems of madrasah are the reduced content of religious education materials, resulting in a shallow understanding of religion for madrasa students. The content of the religious curriculum before the JOINT MINISTERIAL DECREE was deemed unable to produce true Muslims, let alone reduce it later. Madrasa graduates are also felt to have all-around competence. Religious knowledge is not deep, while general knowledge is also low. In addition to the consequences of reducing religious subjects, madrasah also have problems due to several things, namely the dualism of government policies between schools and madrasah (especially pre-reform), weak madrasa management systems, low quality of human resources, low quantity and quality of student input rows.

Multiple claims surfaced concerning the motives for enhancing the quality of Islamic education, which advanced less dramatically. According to the author, there are a number of potential causes for the poor quality of Islamic education in Indonesia, including an education administration that pays less attention to the process stage (Habibi et al., 2021). The educational process significantly impacts the caliber of available graduates.

Second, The execution of Islamic education is bureaucratically centralized; hence, education providers are highly dependent on bureaucratic decisions, and

regulations do not always reflect actual circumstances. They lose their independence, flexibility, desire, creativity, and initiative to expand and promote their institutions, including enhancing the quality of education as one of the goals of national education (Arvisais et al., 2021).

Thirdly, the relationship between Islamic educational institutions, especially madrasah, and the community has become less amicable. The participation of school residents, especially teachers, and community members, especially parents of students, in the implementation of education has been minimal to date. Community participation is often confined to financial support, while teacher participation in decision-making is frequently overlooked. So that educational institutions and the community appear to have no reciprocal interaction.

### **Islamic Education and the Challenges of the Era of Disruption**

Occasionally, Islamic education gains greater momentum. The development and stagnation of Islamic education appear to have been transmitted through time. During the classical and medieval eras, Islamic education encountered enormous hurdles, yet it was possible to overcome them on a psychological and ideological level. The internal lives of Muslims in classical times remained exceedingly close to the source of Islamic teachings, and the spirit of *ijtihad* in striving to better Islamic teachings was deeply ingrained (Sabir El-Rayess, 2020). Muslims have also not confronted the theological and technological issues of the contemporary period of external disruption.

Currently, the difficulty differs drastically from what was previously described. In addition to facing major ideological battles like developed countries such as Japan, America, China, Europe, and others, Islamic education in this age of pandemic and disruption is faced with

endless turbulence of domestic problems, such as moral degradation, co-optation government on Islamic education, widespread corruption, minimal budget allocation for Islamic education, and so on (Sari et al., 2022).

Each era has its own own "universe." Moreover, Islamic education is today a world of disorder and pandemics. Comparable to technological disruptions are pandemics. Came uninvited, returned not delivered). In other words, it is impossible for humans to anticipate or even conceive of such a scenario in advance. The Covid-19 epidemic, as well as the period of technological disruption, has also disrupted the "old" standards of Islamic education, such as classical learning techniques (sorogan, bandongan, halaqah), curricular systems, funding allocations, and educational facilities, among others. If the treatment of Covid-19 is not ideal, the futures of tens of thousands or even millions of primary through university students are at risk (Amuda, 2021; Blum et al., 2019). This transformation needs accelerated adaptation to ensure the survival of Islamic education.

Therefore, the reorientation and purpose of Islamic education must be suited to the needs of the era while retaining a focus on the values and indigenous knowledge of Islamic education. To prevent Islamic education from losing "supporters." In this instance, the government issued a joint decree of four ministers regarding the implementation of learning at the start of the 2020/2021 school year, Circular Letter of the Minister of Education and Culture Number 4 of 2020 regarding the implementation of education policies in the emergency period of the spread of Covid-19, and an emergency circular letter from the Ministry of Religion, which is responsible for the implementation of Islamic education. This is indicated in 2020 Director-General of Islamic Education Decree 2791. This curriculum

design corresponds to madrasa education levels ranging from Raudhatul Athfal (RA), Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), to Madrasah Aliyah (MA). This emergency curriculum encourages character growth, virtue, *ubudiyah*, and student independence.

### **Madrasah Education Reorientation After the Pandemic**

The Covid-19 pandemic has pushed back all lines of human life, and Islamic education has become one of the most affected crucial areas. The future of Islamic education, such as tens of thousands of madrasah and Islamic boarding schools spread across various parts of Indonesia, is in danger of experiencing a lost generation if there are no extraordinary steps to respond to this pandemic. In addition, the Work From Home (WFH) policy, social and physical separation, and the process of Teaching and Learning Activities using the internet system (online) animate the dynamics of Islamic education. As a form of problem-solving from the above policies, one of which is to reorient Islamic education within the framework of new normal education (new adaptations in the field of education) (d'Aiglepierre & Bauer, 2018).

So far, we have underestimated Islamic education; the implication is that deviations, disorientation, and dislocations occur at the operational-practical level. Many think Islamic education is nothing more "only" a transfer of knowledge, not value in the learning process (learning instruction). Indeed, Islamic education covers this area, but simplifying Islamic education only transfer of knowledge is a fatal mistake. This definition is caused by the derivation of the Arabic vocabulary, *ta'lim*.

*Ta'lim* is transmitting knowledge from teachers to students. This word is only a small part of the meaning of Islamic education. There are still two more vocabularies associated with Islamic education: *tarbiyah* and *ta'dib*. *Tarbiyah*

and ta'dib are considered more representative to describe a more holistic concept of Islamic education. Tarbiyah comes from the word Rabba-yurabbi-tarbiyahan which means guiding students by the teacher in various aspects, both spiritual and material (Hanafi et al., 2021). Meanwhile, ta'dib comes from addaba-yu'addibu-addaban, which emphasizes more on the aspect of adab or morality.

The three vocabularies above have implications for the consequences of different meanings, both theoretical and practical. Theoretically, the three have different consequences on the process and content. If ta'lim places more emphasis on limited meaning and no more than just the learning process (learning instruction), then the last two words contain a broader and generic meaning of Islamic education, namely as a teaching and learning process that does not limit by space and time, in developing all human potential as a whole and comprehensively (Sozeri & Altinyelken, 2019). The content and learning methods behind the two concepts are flexible, flexible, and all-encompassing.

In fact, Islamic education must be regarded as a process that sustainably cultivates physical and spiritual potential. Students' potential intelligence is related to their IQ and other types of intelligence, such as linguistic, spatial-visual, musical-rhythmic, interpersonal, intrapersonal, and kinesthetic intelligence, according to Howard Gardner's multiple intelligence paradigm. logical-mathematical, naturalistic, existential, and spiritual.

## 2. METHOD

This study utilized qualitative methods and a descriptive analytic methodology. The data utilized in this study are secondary data derived from analyses of published books, articles, and scientific journals. Data analysis in this study used a qualitative research type. The analysis begins by discussing the

challenges and opportunities for madrasa education in general and the challenges and opportunities for madrasa teachers in particular, then patterns that parents can use, educators, and school students to develop teaching in the environment after the pandemic ends, as well as analyzing resources that students and teachers can use to develop it.

## 3. RESULT AND DISCUSSION

### Challenges of Madrasah Education in the Post-Pandemic Era

A large number of layoffs may result in a loss of family revenue sources for madrasah, which may reduce public interest in not continuing or delaying education beyond junior high school in the city of Bandung. This influences the amount of new pupils. This has an impact on the skills of some pupils, such as the ability to pay for Educational Development Contributions, of students. For madrasah-level universities, the majority of madrasah have transformed the face-to-face teaching and learning process into an online one. All madrasah in the city of Bandung have been compelled to implement online education, an emergency measure that has become the standard method of education. This influences the emergence of new teaching and learning practices. This has a significant effect on students, as they struggle to comprehend the subject, conduct research, and complete practical assessments.

In addition, there are restrictions on data costs due to the fact that, after the pandemic, online education may persist and, in some stages, become a norm in our education system. With the online method of continuous learning, the cost of the internet network, which is essential for online learning, is a burden for students due to decreased family income. The paid internet quota or data plan for internet use becomes excessive. This has a negative impact because the majority of pupils still do not use online methods. Because they

have not been trained to operate the system and equipment, there are challenges with the online technique. Therefore, more tutorial support is required to accommodate the online learning model. Some teachers and pupils lack equipment that aid learning; for instance, mobile phones are still of an older model. As a result, home learning becomes the teacher who gives assignments; students do the assignments.

Furthermore, there is also frequent signal interference in online learning. Inadequate internet network in the area where you live, sometimes unstable or weak, because your residence is still far from cellular signal coverage. So, online learning activities cannot run well, so there is a gap in internet speed differences in various regions. People in urban centers enjoy the internet much faster than those in less developed areas.

The worst impact of this is the saturation of online learning experienced by teachers and students. If distance learning (PJJ) continuously lasts for a long time, then online learning will be saturation. If the boredom is not addressed immediately, it will cause the teaching and learning process to be not optimal, which leads to unsatisfactory learning outcomes. Online lectures are indeed not as perfect as direct classroom learning.

### **Madrasah Education Opportunities in the Post-Pandemic Era**

Technology has developed widely, being able to accept new students online, test prospective students online, new digital-based curriculum, application of online attendance, academic management, HR management, to tracer study. This epidemic time marks the zenith of technological application in education. This aligns with the Industrial Revolution 4.0, which continues to advance, necessitating the management of COVID-19 pandemic challenges as opportunities. Implications for Management are as follows:

The effect of Covid-19 is that all higher education will become accustomed to utilizing IT (information technology) so that the use of IT increases in teaching and learning activities (KBM), field practice activities, academic and financial administration activities, and data at the center, providing an opportunity to transform the campus into a higher quality IT-based institution of higher education.

Through the provision of quality and robust IT infrastructure facilities, such as the provision of wifi, web, e-learning, and the provision of student subsidies in online credit quotas (if distance learning and teaching activities are continuously implemented), the campus will rank higher due to the complete recording of educational and teaching data. The COVID-19 pandemic has caused a decline in the economy, layoffs, and unemployment in practically all industries; consequently, fewer students will enroll in school. The battle between madrasah to recruit new students affords institutions the chance to immediately develop more strategic plans to adapt to the pandemic's conditions.

The introduction of the Covid-19 virus makes distance online learning a worldwide recognized activity, enabling higher education institutions to conduct distance lectures in a manner comparable to that of public schools. This affords madrasahs the opportunity to conduct distance lectures to attract students who reside far from campus, hence increasing the number of new students. Due to the fact that working students have limited time to be in the school environment, the use of distance lectures (online) by all campuses affords schools the opportunity to increase student acceptance through learning that is separated into several online classes.

The solution to the constant monotony of online learning does not yet minimize the time and proper learning activities, such as lectures, debates, dialogues, questions, quizzes, and



exercises. It is intended that this will encourage pupils to be eager to learn more about the teacher's subject matter. In addition, it is intended that this would have an impact on students' learning freedom.

### Teaching Patterns and Educational Breakthroughs in the Post-Pandemic Era

Independent learning in a more independent school can be imitated and modified in the madrasa realm. The educational paradigm becomes more autonomous with an innovative learning culture. Independent Learning Policy: Merdeka Campus encourages the learning process in educational institutions that are increasingly autonomous and flexible. This aims to create an innovative, unfettered learning culture and follow each madrasa's needs. The concept of independent learning is the independence of the academic unit to innovate. Therefore, teachers and students can work together and innovate in learning. Which, of course, is adapted to culture, religion, socio-economics, and local wisdom.

During the pandemic, automatic teaching and learning activities use online distance learning. Suppose you are bored with this face-to-face activity. In that case, you can do it face-to-face with zoom or google meet or other means, as well as variations in giving questions and questions, and by giving more examples and exercises, especially simple examples. During the pandemic, learning innovation activities are very dependent on

technology; therefore, teachers and students must update in technology.

It is noting the various shortcomings during the pandemic to develop an education strategy that is oriented toward progress in the long term—starting from the quality of teachers, the completeness of the infrastructure in each academic unit, and the availability of internet network facilities, to the issue of assistance for economically disadvantaged students. Life after the Covid-19 pandemic will certainly not be the same as before. New habits will become a culture in people's lives later—starting from the habit of living a clean lifestyle, being more technology literate, and being more flexible in the learning process.

Positive lessons that can be learned from the pandemic include rapidly adapting the use of technology in education. The presence of a pandemic also fosters the development of immense creative and positive energies. After the Covid-19 epidemic, the spirit of solidarity and cooperation between madrasah to lighten one other's difficulties must be preserved. It is hoped that the preceding analysis of the challenges and opportunities of higher education during the Covid-19 pandemic can be used as an evaluation tool for the efficacy of online distance learning, so that the correct formula for achieving the desired level of learning quality can be determined. Here are numerous patterns that diverse parties can use to prepare for post-pandemic schooling, including the ones listed below:

Table 1. Patterns and Strategies for post-pandemic learning

Stage	Explanation
Quadrant One	Parents act as teachers who are required to foster intensive communication between children and parents, parents communicate with teachers to clarify assignments, and parents bring value to their children's education through character education, thinking, and behavior. The chance exists for parents to exit the shadow zone.
Quadrant Two	Even with minimal assistance from the teacher, students can be actively encouraged to study independently to confront the crisis and strive to fulfill their responsibilities and commitments. Students have greater freedom to be imaginative and invent homework. Students

	will become accustomed to independently managing time.
Quadrant Three	The teacher confirms the progress of students through social media, the teacher provides material that is important for students and tries to adapt to technology that has been lagging, the teacher develops himself, the teacher actively seeks learning resources, and finally, the teacher is more open-minded to the consequences of technology.
Quadrant Four	The community provides a learning platform in the new normal situation, and the industrial community simultaneously provides freedom for anyone at no cost. Quality educational content is freely open, and the technology platform is open and widely accessible.

However, in line with this, the management of madrasa education is under two ministries: the Ministry of National Education and the Ministry of Religion. This management often creates jealousy, especially regarding funding, attention, and assistance, which receive different treatment. The Ministry of Religion directly manages the education budget for madrasah taken from the education budget. However, the number is not comparable to the number of madrasah throughout Indonesia. So that the disbursement of funds given is divided and smaller compared to public schools.

In addition, the welfare of teachers in madrasah is also quite alarming. This dualism system of education management has existed in Indonesia for a long time and is a form of a political compromise between interest groups in Indonesian society. This needs special attention. Madrasah, together with public schools, participate in advancing education and contribute significantly to the development of producing graduates who are not only intelligent in general science but also armed with religious knowledge. Because humans also need science and religion because science makes a person's attitude critical, thus, it deserves extra attention from these two ministries. The Ministry of Religion and the Ministry of Education and Culture must ignore their sectoral ego in developing education.

Five strategic measures can be done to strengthen pedagogical and student skills following the epidemic. These strategies are as follows: 1) assessing the learning objectives to be attained so that they are logically linked with new situations and

conditions in the new normal; and 2) identifying new resources that need to be owned and obtained so that the newly established goals may be attained with the existing resources. 3) Mapping the status and condition of every teacher and student who must be prepared to implement a new learning model based on blended learning; 4) analyzing the gap between need and availability in order to identify quick strategic and operational actions to bridge it; and 5) executing steps in a creative and original manner by building collaborations with diverse external education-focused parties.

#### 4. CONCLUSION

The challenges faced by madrasah during the covid-19 pandemic, faced with online distance learning, show that the use of technology is increasing and is expected again in the future. For this reason, the opportunities for madrasah during and after the pandemic are as follows: Opportunities for schools as higher quality IT-based universities. The impact of the application of technology in education and teaching, financial, academic administration activities, and data in computer centers. Opportunities allow madrasah to increase in rank due to complete recorded school activity data. The potential for madrasah to rapidly adopt more strategic approaches in response to the conditions of the Covid-19 pandemic had a favorable effect on the evolution of madrasa instruction in the post-pandemic period.

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