



KIAI INNOVATIVENESS IN REALIZING THE EFFECTIVENESS OF KHALAFIAH ISLAMIC BOARDING SCHOOLS IN JAMBI PROVINCE

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Article history:	Abstract:
<p>Received: December 11th 2022 Accepted: January 11th 2023 Published: February 20th 2023</p>	<p>This study aims to analyze the innovation of the kiai in realizing the effectiveness of the Khalafiah Islamic Boarding School in Jambi Province. This study uses a qualitative approach with a phenomenological approach with 3 (three) research locations (Al Baqiyatush Shalihah Tanjung Jabung Barat Islamic Boarding School, As'ad Islamic Boarding School Jambi City, Modern Madinatul 'Ulum Merangin Islamic Boarding School) in Jambi Province.</p> <p>The results of the study show that first, the innovation of the kiai in realizing the effectiveness of the Khalafiah Islamic Boarding School is not optimal because there are still human resources who do not know the objectives of the pesantren and the lack of training and development of Islamic boarding schools' human resources. Second, there is the kiai's innovativeness that appears in the form of ideas and actions, product and action services, maximizing human resources, clarity of organizational structure and consistency in what kiai pesantren do. Third, the effectiveness of the Khalafiah Pesantren can be seen from the clarity of the objectives of the pesantren, adaptability, participation and work discipline, as well as the use of technology. Fourth, there is planning, implementation and evaluation of strategies carried out by the pesantren kiai as part of the kiai's innovation strategy in realizing the effectiveness of the Khalafiah Islamic Boarding School in Jambi Province.</p>

Keywords: Kyai's Innovativeness, The Effectiveness of the Khalafiah Islamic Boarding School

INTRODUCTION

One form of Islamic religious education institution in Indonesia is Islamic boarding schools. Islamic boarding schools have a unique education system that makes them different from other religious educational institutions, such as madrasas (Achmad Muchaddam Fahham: 2020). Besides that, the forms of Islamic boarding schools now also vary widely, which can be classified into four types, namely: (1) Islamic boarding schools organize formal education by implementing the national curriculum, both those that only have religious schools, as well as those that also have public schools, such as the Tebuireng Islamic Boarding Schools in Jombang and Syafi'iyah Jakarta. (2) Islamic boarding schools that organize religious education in the form of Madrasas and teach general sciences even though they do not apply the national curriculum, such as the Gontor Ponorogo and Darul Makmur Islamic Boarding Schools in Jakarta. (3) Islamic boarding schools which only teach religious sciences in the form of Madrasah Diniyah (MD), such as Lirboyo Islamic Boarding Schools in Kediri and Tegalrejo Magelang Islamic Boarding Schools, and (4) Islamic boarding schools which are only places of recitation. However, even so, the unique thing is that all these changes did not deprive pesantren of its cultural roots in general (Masnur Alam: 2011).

Islamic boarding schools have good work effectiveness, of course, if the kiai work professionally. Whereas for small Islamic boarding schools or new Islamic boarding schools which only rely on the big names of their clerics, they are still considered to have not proven to have an effective work ethic, this is slightly different from modern Islamic boarding schools which have a good management system design by applying several standards in their management (Kadir: 2014).

Stephen P. Robbins defines effectiveness as the extent to which an organization realizes its goals (Stephen P. Robbins). Richard L. Daft defines organizational effectiveness as the extent to which an organization can achieve its stated goals (Richard L. Daft: 2010). Effectiveness is often likened to "doing the right things", namely carrying out activities that directly impact the achievement of organizational goals (Unita Sari Sinaga et al: 2020).

In simple terms, a leader is said to be effective if he can achieve predetermined goals and objectives. Colquitt, LePine, and Wesson as quoted by Wibowo said that effectiveness is determined by tactics in how leaders influence (Wibowo: 2016). Effectiveness requires appropriate organizational culture, strategy, environment, and technology (Stephen P. Robbins). Zenger and Folkman as quoted by Thomas Packard said that innovation is one of the characteristics that affect organizational effectiveness (Packard, J Patti: 2015).

The rapid development of pesantren cannot be separated from the transformative leadership role of the kiai. As a transformative caretaker, leader and manager in Islamic boarding schools, the kiai seeks to build awareness among the pesantren community by calling for big ideals, glory, togetherness and humanity in organization. Such kiai often provide an overview of the benefits of changes in pesantren institutions and encourage the pesantren civitas to develop their own potential through instilling noble values. The position of the kiai in the pesantren is so central, apart from being an educator and teacher, the kiai is also the managerial holder of the pesantren. In the macro sphere, the kiai are part of an elite group in the social, political and economic structure of society, so that there are those who say that the kiai have an important role in shaping the order of social, cultural and religious life in Indonesia. Therefore, the high status and role of the kiai in fostering and developing Islamic boarding schools makes him a very influential and respected figure in the pesantren community and in communities outside the pesantren (Umiarso: 2018). The position of the kiai is an important figure in Islamic boarding schools in the progress and decline of Islamic boarding schools, his authority and charisma influence the progress and decline of Islamic boarding schools (Rahman Afandi: 2018).

To make a change, a central figure is needed who is capable of initiating this change, a commander or role model who acts as a driving force for all existing elements. Figures like this should also be able to provide various kinds of new thoughts aimed at developing the organization by making various kinds of changes in various fields in accordance with the demands of current and future developments (Sopan Adrianto: 2019). In Islamic boarding schools, a figure like this, of course, focuses on the leadership of the pesantren or kiai.

Innovation is the best strategy, if educational institutions want to develop and make changes to their institutions. This is because the main principle of innovation as explained by Albinsaid quoted by Sopan Adrianto is to provide value to customers that other parties cannot provide. Educational institutions that do not want to innovate are the same as starting a competition with another set of competitors without preparing different values. However, it is innovation that makes educational institutions able to move away from a collection of competitors or competitors. Leaders who are inspirational and able to motivate others are the hallmarks of an innovative leader. This leadership trait makes him a role model in carrying out his innovations that make others inspired by his leader's steps.

Aan Hasanah and Amiroh explained that innovation is an attitude that must be possessed by a leader so that he is always able to make various changes or innovations in developing the organization under his leadership. The creative and innovative attitude of the leader is needed in order to maximize the existing resources in the organization to be more productive. Therefore, an innovative person is someone who is willing to accept change and responds positively, dares to take risks, and is able to survive in difficult conditions (Aan Hasanah, Amiroh: 2014).

Innovative leaders are a source of inspiration and motivation for their teamwork to encourage the achievement of institutional or organizational goals. The main key to an innovative leader is having a creative strategic vision and mission. His courageous behavior in taking risks encourages employees to be resilient in dealing with change with a positive and confident mind to be able to realize organizational goals in an era of change (Siska et al: 2021).

Being able to bring about changes in pesantren management is part of the kiai's leadership innovation. So it is not uncommon for salafiyah or traditional pesantren to start turning into kholafiyah or modern pesantren in order to respond to changing times. This step needs to be taken so that the pesantren continues to exist from outside competitors who continue to improve and bring new colors to the world of education. If the pesantren administrator is not right in responding to the changes that occur around the community, then it is not impossible that Islamic educational institutions, especially pesantren, will be abandoned by the community and even closed.

The existence of Islamic boarding schools spread across Jambi province is expected to be able to give birth to religious people as well as Muslim intellectuals who are also experts in the scientific field. Of course, this can be achieved if the kiai as the leader in the institution is able to make various changes for the progress of his institution.

As a kiai (leader) in Islamic boarding schools, his figure is someone who has to move early, walk in front, take the first step, direct the thoughts, opinions and actions of others. There is a process of influencing activities related to tasks and groups (Mukhtar et al: 2020).

Islamic boarding schools as Islamic educational institutions are also required to always make changes in order to be able to produce graduates who are able to compete with the demands of the times, especially modern Islamic boarding schools in which they are not only taught in-depth Islamic studies, but are also taught qualified general scientific studies. for their students. The role of pesantren leaders is very important in providing new ideas that are relevant to changes that are happening very quickly. If this is not done, perhaps this educational institution or Islamic boarding school will be far behind from its other competitors.

Pondok Pesantren khalafiah must be able to adapt to the changes that occur and continue to increase its capacity as an educational institution that is able to compete in the current era of global competition. To realize this, various kinds of innovation and management efforts are needed by the kiai effectively so that they can compete with other educational institutions nationally and internationally. Islamic boarding school kiai need to make changes to the principles and workings of new pesantren management to achieve the application of new ideas or behaviors in

pesantren, which also include planning, implementing, controlling and evaluating innovative activities so that they are able to create an effective khalafiah pesantren.

This study uses a qualitative approach with a phenomenological approach. The phenomenological approach is an approach that is carried out by looking for the meaning of a phenomenon experienced by several individuals. Based on the grand tour at the khalafiah Islamic boarding school in Jambi Province some time ago, there were early signs of the innovativeness of the kiai in realizing the effectiveness of the khalafiah Islamic boarding school in Jambi Province, such as at the Al Baqiyatush Shalihah Islamic boarding school. Measurement of the achievement of the kiai in realizing an effective khalafiah pesantren by making breakthroughs and developing learning systems from traditional to more modern progressive. The sorogan system, the kiai maintains as the identity and characteristics of the pesantren and then makes this system a special class and bahsul masail class). Then in developing educational institutions by innovating the implementation of Islamic boarding schools. Kiai opened general education from the MTS and MA levels known as madrasa. Meanwhile, in the implementation of education based on Islamic sciences, it has been institutionalized in the ma'hadi system with isti'dad (preparatory), salafi (specifically book learning) educational levels at Madrasah Diniyah Wustha (MDW) and Madrasah Diniyah Ulya (MDU). Kiai also prepares a computer laboratory as a scientific support for the students. Observations by researchers in the field are that there are still a number of things that make the innovations carried out by the kiai less effective, such as there are still pesantren teachers who do not know the objectives of the pesantren, the pesantren leadership only delegates the duties of the pesantren considering that pesantren are rarely encountered, the priority for educational development is only in the field of religious studies (salafi). . teacher recruitment does not match the required educational qualifications. There is no A accreditation yet for formal educational institutions under the auspices of Islamic boarding schools. There is no integrated science laboratory space and minimal use of technology in the learning process.

Furthermore, at the As'ad Islamic boarding school, Jambi City. Measurement of achievement in realizing an effective khalafiah pesantren can be seen by establishing a Micro Waqf Bank (BWM) in collaboration with Bank Syariah Indonesia (BSI) as a step to improve the economy of pesantren teachers and the people of Danau Teluk District. Established the Abdul Qadir Media Center (AQMC) institution which involved teachers in making and publishing Islamic boarding school teaching materials and students in their work and writing supported by the provision of a National standard library within the pesantren environment. Management of special classes for disciplined study of the yellow book and holding work training centers (BLK) for Islamic boarding schools with majors in fashion and textile design or fashion design for students. In the observations of researchers in the field, there are several things that make the innovations carried out by the kiai less effective, such as there are still some teachers who do not know the clarity of the pesantren's goals, the lack of utilization of the work training center (BLK) building facilities to improve the skills of students, As'ad 1 Islamic boarding school distance (land) and 2 (sea) which are far away make control not optimal, the lack of involvement of the kiai is due to the condition of the kiai who is not healthy and in the management of the pesantren only delegates tasks to a number of pesantren teachers, and there are still human resources who are not in accordance with the field in the management of economic units in Hasan Qodir Economic Center of the As'ad Islamic boarding school, Jambi City.

Furthermore, at the Madinatul 'Ulum Merangin Modern Islamic boarding school. Measurement of achievement in realizing khalafiah pesantren can be seen from the increase in the development of educational institutions in pesantren such as the implementation of graded salafiyah education and the implementation of formal education at MTs and MA education levels by combining two educational curricula (Ministry of Religion and Islamic boarding schools). In the observations of researchers in the field, there are several things that make pesantren kiai innovations less effective, such as there are still pesantren teachers who do not know the clarity of pesantren objectives, lack of discipline and work participation of pesantren teachers, minimal use of learning technology for students, collaboration in completing Islamic boarding schools is still focused on only a few teachers/managers or multiple assignments.

Based on the above phenomenon, the researcher wishes to get a clear and accurate description of the innovativeness of the kiai in realizing the effectiveness of the khalafiah pesantren in Jambi Province. In this study, researchers rested on the assumptions that have been described. Researchers also only focused on themes consisting of the innovativeness of the kiai and the theme of the effectiveness of the khalafiah pesantren in Jambi province.

The kiai's innovativeness is the kiai's skill in generating new ideas, actions, knowledge, and strategies as a power of imagination that produces service products and actions by maximizing human resources which are carried out with confidence and persistence along with a consistent attitude in achieving goals. And the kiai's innovative indicators are as follows: (1) New Ideas and Actions, (2) Service Products and Actions, (3) Maximizing Human Resources, (4), Clarity of Organizational Structure and (5) Consistency.

The effectiveness of the khalafiah pesantren is the compatibility between the goals to be achieved and the strategies and programs set by the pesantren, being able to adapt to change, increasing the participation and work discipline of Islamic boarding schools' human resources and being able to use technology as an effort to facilitate and expand knowledge. And the indicators of the effectiveness of the khalafiah pesantren are as follows: (1) clarity of pesantren objectives, (2) adaptability, (3) work participation, (4) work discipline, and (5) use of technology.

RESEARCH METHODS

This study uses a qualitative approach. The social situation in this study is the Islamic boarding school in Jambi province. And below is the data of the Islamic boarding school:

Table: Research Location Data

NO	INSTITUTION NAME	MUDIR/KIAI	NUMBER OF STUDENTS
1.	PP. AL BAQIYATUSH SHALIHAT, West Tanjung Jabung was founded in 1993 AD	KH. Abdul Hakim, S.Ag	1.869
2.	PP. AS'AD, City of Jambi, was founded in 1951 AD	Guru KH. Nadjmi Qodir	1.895
3.	PP. MODERN MADINATUL 'ULUM, Merangin, was established in 2012 AD	Buya H. Abdul Kholik Saman, Lc., M.Phil	455

The researchers first selected these three Islamic boarding schools by taking representatives from each geographic region/area as Riduan said regarding how to determine research locations (Riduan: 2014). So based on the representation of regions/geographical areas in Jambi Province, the researchers took district representation in the eastern region of West Tanjung Jabung Regency, central Jambi City and west of Merangin Regency. second, from regional/regional representation, researchers took khalafiah pesantren in each region/region. And the three Islamic boarding schools that the researchers took had achievements at the national level.

Retrieval of data sources for this study used a "purpose sampling" technique, namely sampling based on research choices about what aspects and whom to focus on at certain times and currently continuously throughout the study (Sugiyono: 2014).

Research subjects are people who are in social situations who are defined as informants in a study or known as informants (John W. Creswell: 2015). In this study, those included in the research subjects were the mudir or kiai of Islamic boarding schools, Islamic boarding school teachers, and academic staff or Islamic boarding school employees.

Data analysis in this study uses an interactive analysis model from John W. Creswell 2018, which consists of three flows that interact with each other, reduction, presentation, and drawing conclusions. Then test the reliability of the data with the technique of extending participation, observation accuracy, and triangulation.

RESEARCH RESULT

1. Optimization of Kyai's Innovativeness in Realizing the Effectiveness of the Khalafiah Islamic Boarding School in Jambi Province.

a. Al Baqiyatush Islamic Boarding School Shalihah Tanjung Jabung Barat.

Based on the observations of researchers at the Al Baqiyatush Shalihah Islamic boarding school, Tanjung Jabung Barat, regarding the innovation of the kiai in realizing the effectiveness of the khalafiah pesantren, the kiai of the pesantren have made a breakthrough and developed a learning system from traditional to more modern progressive. The sorogan system, the kiai maintains as the identity and characteristics of the pesantren and then makes this system a special class and bahsul masail class). Then in developing educational institutions by innovating the implementation of Islamic boarding schools. Kiai opened general education from the MTS and MA levels known as madrasi. Meanwhile, in the implementation of education based on Islamic sciences, it has been institutionalized in the ma'hadi system with isti'dad (preparatory), salafi (specifically book learning) educational levels at Madrasah Diniyah Wustha (MDW) and Madrasah Diniyah Ulya (MDU). To support formal education held in Islamic boarding schools, the kiai also prepares a computer laboratory as a scientific support for the students.

The results of the observations of researchers at the Al Baqiyatush Shalihah Islamic boarding school can be understood that, firstly there are still Islamic boarding school teachers who do not understand and know the real objectives of the Islamic boarding school, the Islamic boarding school has also not optimally provided a platform for self-development for Islamic boarding school human resources, both for education staff and also for students. boarding school. This is very necessary considering that education is growing rapidly, especially coupled with advances in technology. The existence of pesantren depends on how the kiai of pesantren responds to the rapid developments and changes that are occurring in the world of education today.

Second, Islamic boarding schools have not been fully able to adapt to changes in the educational curriculum implemented at the Al Baqiyatush Shalihah Islamic boarding school. This can be seen from the recruitment of teachers who are not in accordance with their educational classification and expertise. Errors in recruiting will have an impact on the competence of Islamic boarding school teachers and the lack of optimal support for the innovative kiai of the Al Baqiyatush Shalihah Islamic boarding school in an effort to create an effective khalafiah Islamic boarding school.

Third, Islamic boarding school kiai are still focused on developing ma'hadi education. Not yet fully carrying out various reforms in the development of formal education (madrasi). Fourth, in terms of the use of technology, it is still limited to learning ICT and computer courses for students at the Al Baqiyatush Shalihah Islamic boarding school.

From the various statements above both from interviews and observations, the researcher can make a decision that the Al Baqiyatush Shalihah Islamic Boarding School has implemented various innovative clerics in realizing the effectiveness of the Khalafiah Islamic Boarding School but not optimally. The researcher argues that the innovative

application of the kiai of the Al Baqiyatush Shalihah Islamic boarding school will have a major impact in creating an effective khalafiah pesantren if all teachers know the clarity of the goals to be achieved by the pesantren, can fully adapt to the developments and changes that occur in the pesantren, participate in the development of the pesantren, discipline in carrying out the duties and responsibilities that have been set by the kiai of the pesantren, as well as utilizing the use of technology as a medium that can be used for learning and also for the development of the Al Baqiyatush Shalihah Islamic boarding school, Tanjung Jabung Barat.

b. As'ad Islamic Boarding School, Jambi City.

Based on the results of observations that researchers conducted at As'ad, Jambi City, regarding the innovativeness of the kiai in realizing the effectiveness of the Khalafiah Islamic boarding school, it is still not optimal, the researchers will explain based on interviews and field observations as follows:

First, the researchers found that there were still Islamic boarding school human resources who did not know the purpose of the As'ad Islamic boarding school in Jambi City. This was seen from the Islamic boarding school human resources who did not know the Islamic boarding school's vision and mission and only carried out their duties as educators at the Islamic boarding school in accordance with the teaching schedule that had been given. And the various facilities or infrastructure that emerged from the innovative kiai of the pesantren were not really utilized by the pesantren community. Such as the Micro Waqf Bank (BWM) whose existence is more widely used by the community around the As'ad Islamic boarding school, Jambi City. Even though the existence of a Micro Waqf Bank (BMW) can be put to good use by the Islamic boarding school community for the purpose of improving the family economy of the Islamic boarding school community itself. Increasing an independent economy is needed so that in carrying out the duties of the pesantren, it is more sincere and does not expect too much from what the pesantren provides.

Second, the pesantren which has been divided into two locations, namely land and sea pesantren, requires more human resources to manage the pesantren. This of course has an impact not only on the costs that must be incurred by pesantren, but also has an impact on the less than optimal services provided by pesantren. Utilization of facilities or infrastructure supporting education is also limited, for example there is a work training center building which should be able to be enjoyed and used by all Islamic boarding school students in improving skills in the field of design and clothing, but can only be used by Aliyah students and Islamic boarding school teachers. This is due to the location of the building located in Islamic boarding school 2 or land Islamic boarding school which is far from the location of Islamic boarding school 1 or sea which is intended for tsanawiyah students.

Third, the kiai of the As'ad Islamic boarding school in Jambi City is less involved in the performance of the pesantren, this is due to the health factor of the kiai and also the location of the pesantren which has been separated making the work involvement and direct supervision of the kiai less than optimal. In carrying out the management of Islamic boarding schools, the kiai assigns Islamic boarding school teachers as coaches at each pesantren location. The kiai's involvement is only in various meetings held by the pesantren to provide advice and motivation for all teaching and educational staff to fight for and develop the As'ad pesantren in Jambi City.

So based on the observations of researchers through interviews and observations, researchers can make a decision that the innovativeness of the kiai in realizing the effectiveness of the khalafiah pesantren at the As'ad Islamic boarding school in Jambi City is not optimal. The kiai's innovativeness must be supported by all elements of the pesantren community so that an effective khalafiah pesantren can be realized.

c. Madinatul 'Ulum Merangin Modern Islamic Boarding School.

Based on the results of observations made by researchers at the Modern Madinatul 'Ulum Merangin Islamic boarding school regarding the innovativeness of the clerics in realizing the effectiveness of the khalafiah pesantren is still not optimal, the researchers will explain based on interviews and field observations as follows:

First, Modern Madinatul 'Ulum Merangin Islamic boarding school in an effort to create an effective khalafiah pesantren by increasing the development of educational institutions in Islamic boarding schools. Kiai organizes formal education at the Tsanawiyah and Aliyah levels by applying a combination of educational curricula. The curriculum applied is the government's curriculum and the Modern Madinatul 'Ulum Islamic boarding school curriculum. The kiai of the pesantren also organizes salafiyah education at the Tsanawiyah level. The students who chose the salafiyah level of education focused on deepening the study of the yellow book, but even so, the kiai of the pesantren still allowed and allowed these salafiyah students to continue to take the final school exam or national exam (UN) together with the students at the formal education level (Tsanawiyah). Islamic boarding school Madinatul 'Ulum Merangin.

Based on the observations of researchers in the field, there are several things that make the Modern Madinatul 'Ulum Merangin Islamic Boarding School less effective as follows. first, researchers still find pesantren teachers who do not understand the goals to be achieved by pesantren. This is due to the clarity of objectives not being actively conveyed by the kiai, only limited to being recorded in the vision and mission without active explanations in every meeting for teachers and pesantren education staff.

Second, the researchers found that the lack of participation in the work of Modern Madinatul 'Ulum Merangin Islamic boarding school teachers, this can be seen from the lack of activeness of Islamic boarding school salafiyah educators in participating in various Islamic boarding school activities such as santri ceremonies, educational development meetings and other activities of a general nature which cause them to carry out assignments Islamic boarding schools are only carried out by formal educators which makes the implementation of pesantren activities dual. This makes the kiai continue to carry out various efforts to manage or formulate study time in the right Islamic boarding school so that the students can not only receive and obtain maximum general knowledge, but also receive maximum

religious or Islamic education and learning as well. The Kyai wants the Modern Madinatul 'Ulum Merangin Islamic boarding school to be not only strong in general education but also strong in Islamic boarding school education or the study of the yellow book and also strong in the use of foreign languages (Arabic and English) in the daily life of Modern Madinatul 'Ulum Merangin Islamic boarding school students. Islamic boarding school kiai have used various methods, starting from combining the learning of two formal education curricula and Islamic boarding schools in one learning period, separating learning time, and ending with separating the focus on the implementation of formal education and Islamic boarding school salafiyah.

Third, the researcher also found that the Modern Madinatul 'Ulum Merangin Islamic boarding school still has not optimally maintained the security and comfort of students' learning, this can be seen from the ease with which students and female students meet and also often study together. The location of Islamic boarding schools which do not yet have boundaries for male and female students' dormitories and classes, plus the lack of local numbers has not been able to accommodate the capacity of new students who are increasing every year.

Fourth, the recruitment of pesantren employees is still based on the principle of kinship. Kiai accept new employees only based on the factor of the pondok family or families who have served the Islamic boarding school Modern Madinatul 'Ulum Merangin. The availability of Islamic boarding schools' human resources is fulfilled, but the recruitment system is not based on the need factor which is in accordance with the educational classification and expertise in making the ideas and ideas desired by the Islamic boarding school kiai have not been able to be realized properly due to the unpreparedness of these human resources.

Fifth, researchers found that Islamic boarding schools did not maximize the use of technology in the Islamic boarding school learning process. The use and utilization of technology is only used as a process for administrative needs of Islamic boarding schools such as inputting student data, reports, and is also limited to utilizing social media at the Islamic boarding school Modern Madinatul 'Ulum Merangin. The researcher also found that the use of technology for Islamic boarding school students was only limited to operating computers to prepare for final school exams, not yet in special learning such as microoffice and also such as making video content or pamphlet design and so on. And in learning, Islamic boarding school teachers also have not used digital books/books as additional reference material in the learning process with Islamic boarding school students of Modern Madinatul 'Ulum Merangin.

So based on the observations of researchers through interviews and observations, researchers can make a decision that the innovativeness of the clerics in realizing the effectiveness of the khalafiah pesantren in Modern Madinatul 'Ulum Merangin Islamic boarding schools is not optimal. Islamic boarding school kiai must actively provide explanations regarding the goals to be achieved to all elements of the Islamic boarding school community, kiai also need to make various efforts to improve the discipline and work participation of Islamic boarding school teachers, maximize the potential of Islamic boarding school human resources that are already available to support various innovations that will be implemented in Islamic boarding schools. . Furthermore, the recruitment of Islamic boarding schools' human resources is adjusted to the needs of Islamic boarding schools to complement the existing shortage of Islamic boarding schools' human resources.

2. Innovative Kiai Pesantren in Jambi Province

- a. Al Baqiyatush Shalihah Islamic Boarding School Tanjung Jabung Barat: based on observations there are (1) ideas and actions of the clerics such as in the implementation of education there is formal and salafiyah education which has been graded. There is room for creativity such as training in the art of reading the Qur'an, Islamic music, journalism training, muhadah, and ICT. In improving the pesantren economy such as cooperation, top-up funds, canteens, laundry, management of coconut plantations and cattle. (2) There are kiai service products and actions such as the contextuality of the study of the yellow book with the implementation of graded salafiyah education and bahsul masail. There is a tradition towards transformation such as the existence of pesantren management, improvement of pesantren buildings, education system and pesantren financial management. There is a culture and creativity and innovation such as cultivating an entrepreneurial culture, open communication, holding evaluation meetings, and closeness to the government. (3) Maximizing human resources such as training and developing human resources such as KKG, PPG, yellow book review and ICT training. There are efforts to prepare the availability of human resources for both Islamic boarding schools and madrasa/formal human resources. (4) clarity of organizational structure, such as clarity of duties and responsibilities for managing Islamic boarding schools and education, clarity of task areas between pesantren management and Islamic boarding school education, and clarity of authority given to kiai, such as limited concentration of authority. (5) improving the performance of Islamic boarding schools' human resources such as preparing learning support facilities, coordination by the kiai by holding large and limited meetings, and direct supervision by the kiai.
- b. As'ad Islamic Boarding School, Jambi City: based on observations there are (1) ideas and actions taken by the kiai such as in the implementation of education there is formal education ranging from elementary to tertiary education, and salafiyah education which has been graded. There is room for creativity such as the Abdul Qodir Media Center (AQMC) which is engaged in the development of education and da'wah, training in modern design and textiles, training in calligraphy, scouts, marching band, paskibraka, Olympics, foreign language courses and also training in Islamic music arts. (2) service products and actions such as having a one-door management system service, and creating a culture of creativity and innovation such as a culture of entrepreneurship, openness of kiai communication, evaluation meetings, closeness to the government and also comparative/imitative study activities carried out by kiai pesantren. (3) maximizing Islamic boarding school human resources by holding training and developing human

resources such as KKG, PPG, bringing in educational motivators and pesantren psychologists. Kiai also prepares the availability of Islamic boarding school human resources at the formal education level, Islamic boarding schools, and also Islamic boarding school economic management. (4) the clarity of the organizational structure carried out by the kiai by providing clarity of duties and responsibilities in the management of Islamic boarding schools and education. Provide clarity of task areas by creating a special department for managing Islamic boarding schools' institutions and data, improving the economy and activating the role of foundations. Kiai also provides clarity of authority by delegating authority to caretakers of pesantren 1 and 2 and also the heads of madrasas. (5) the consistency of the kiai by establishing AQMC in efforts to develop education and da'wah and establishing HQEC in managing the pesantren economy. The kiai also coordinates by giving directions and motivation and also supervises by delegating tasks to pesantren managers.

- c. Madinatul 'Ulum Merangin Islamic Boarding School: based on observations there are (1) ideas and actions of the kiai of the pesantren such as the implementation of formal education by implementing two curricula, and organizing graded salafiyah education. Kiai also open creative spaces such as management of Islamic boarding school media centers, training in the art of reading the Qur'an, Islamic music, calligraphy training, paskibraka, and also scout activities. (2) there are kiai service products and actions such as building a culture of student achievement by actively involving students in various regional and national competitions, building a culture of creativity and innovation by conducting open communication, evaluation meetings, and comparative studies or imitation of various Islamic boarding schools. (3) maximizing Islamic boarding school human resources by holding training and developing Islamic boarding school human resources such as KKG, PPG, holding workshops on Islamic boarding school teacher human resource development. Kiai also prepares the availability of Islamic boarding school human resources in the salafiyah and formal fields by conducting recruitment according to the competencies and needs of the pesantren. (4) the clarity of the organizational structure of the pesantren by providing clarity of duties and responsibilities to the madrasa head and pesantren caretakers. Provide clarity of task areas in the management of education and Islamic boarding schools and provide clarity of authority. (5) consistency by the clerics by improving HR performance by participating in various trainings, coordinating and also conducting direct supervision.

3. The Effectiveness of the Khalafiah Islamic Boarding School in Jambi Province

- a. Al Baqiyatush Shalihah Islamic Boarding School Tanjung Jabung Barat: based on observations there are (1) clarity of pesantren goals such as the existence of a vision and mission and the objectives of the pesantren do not conflict with other organizations as evidenced by the activeness in participating in activities from the government and other Islamic boarding schools. (2) being able to adapt to the management of formal education, strengthening the pesantren economy, increasing development and using technology. (3) work participation, such as the involvement of kiai, empowering alumni and pesantren teachers in training and development activities. (4) work discipline such as the existence of work rules, attendance, and arrangement of workspaces for pesantren leaders and teachers. (5) there is the use of technology such as projectors, computers as learning facilities that are used, but Islamic boarding schools have not utilized social media as a means of conveying information regarding the activities and development of Islamic boarding schools.
- b. As'ad Islamic Boarding School, Jambi City: based on observations there are (1) clear objectives of the pesantren, the existence of the vision and mission of the pesantren, the objectives of the pesantren do not conflict with other organizations as evidenced by the existence of the same as other pesantren, good relations with the government, and being active as administrators of various community organizations. (2) being able to adapt such as in the implementation of education, administration of pesantren management, strengthening of the pesantren economy, development, ease of service. (3) work participation such as being involved in the work of pesantren teachers and being responsible for the mandate given by the kiai, and empowering alumni. (4) work discipline such as work rules, attendance, and various work space layout facilities to create a comfortable work environment. (5) the use of technology such as the establishment and management of AQMC, the management of the Islamic boarding school's official website and social media.
- c. Madinatul 'Ulum Merangin Islamic Boarding School: based on observations there are (1) clear objectives of the pesantren with the existence of the pesantren's vision and mission, goals do not conflict with other organizations as evidenced by the existence of cooperation with other Islamic boarding schools, good relations with the government, active as administrators of various community organizations such as FKPP, Hebitren, and active in participating in various competitions. (2) being able to adapt to the implementation of the policy of using two curricula in Tsanawiyah formal education (MTs) and Aliyah (MA) Madinatul 'Ulum, organizing salafiyah education at the Tsanawiyah level by implementing a special curriculum to strengthen the study of the yellow book, improving infrastructure. (3) work participation such as the involvement of the pesantren kiai in various pesantren activities, empowering teachers and pesantren alumni. (4) work discipline such as absent presence sanctions given to those who are not present in carrying out tasks, and preparing the work space by carrying out spatial planning to create a comfortable work environment. (5) the use of new technology is limited as a learning medium in delivering teaching materials to students. There is management of official social media for Islamic boarding schools as a medium for conveying various Islamic boarding school information.

4. Kyai's Innovative Strategy in Realizing the Effectiveness of Islamic Boarding Schools in Jambi Province (Al Baqiyatush Shalihat Tanjung Jabung Barat Islamic Boarding School, As'ad Islamic Boarding School Jambi City, and Madinatul 'Ulum Merangin Islamic Boarding School).

First, there is strategic planning carried out by the kiai of the pesantren, such as planning the goals of the pesantren, planning the organizational structure and strategies for adapting to changes that occur, especially in the world of education. Second, the implementation of the kiai pesantren strategy includes preparing the availability of human resources, maximizing human resources by providing training and development, encouraging a culture of creativity and innovation, increasing participation and work discipline and the use of technology. Third, there is an evaluation of the strategy carried out by the pesantren kiai by consistently coordinating and overseeing the implementation of the pesantren program.

Based on theoretical studies and research results regarding the innovativeness of the kiai in realizing the effectiveness of the khalafiah pesantren in Jambi province, the implications of the research can be stated as follows:

Innovativeness is an act of processing and implementing something new in the form of ideas, products or services to bring about a change in quality activities. Stephen P. Robbins said that Innovation is the process of taking creative ideas and turning them into outputs, services, or working methods.

Richard L. Daft defines organizational effectiveness as the extent to which an organization can achieve its stated goals. Meanwhile, Campbell J.P said that effectiveness can be interpreted as the level of ability of an institution or organization to be able to carry out all of its main tasks or to achieve predetermined targets.

Realizing the effectiveness of the khalafiah pesantren consists of the dimensions of management, leadership, resources, curriculum, facilities and infrastructure as well as institutional relations with the community. The actual result refers to the expected result. Effective khalafiah Islamic boarding schools require leaders who are innovative and active in carrying out their duties and strategies in achieving organizational goals.

Being able to impact change for educational institutions that are led by bringing up various bright ideas and ideas to organize their educational institutions so that they are better and have high competitiveness, is a characteristic of an innovative leader. Innovative leaders continue to increase creativity, innovate, excel and don't waste the opportunities that exist.

Based on the results of research related to the innovativeness of the kiai in realizing the effectiveness of the khalafiah pesantren in Jambi Province, the theoretical implication is to develop a novelty theory from Thomas Packard which states that leadership can influence the management and effectiveness of an organization as a result of job satisfaction. Furthermore, innovation, which is one of the indicators of culture, has a relationship that can affect the effectiveness of an organization. Streers theory also suggests that one of the four groups of variables that influence organizational effectiveness, namely management practice policies, explains that organizational innovation and adaptation are factors that can contribute to the effectiveness of an organization.

Thomas Packard further explained that in order to realize a change in organizational culture, social support, innovation, emphasis on results to be achieved, gifts or rewards, team work, firmness of leaders and others are needed. Several indicators of this cultural change will have an impact on organizational effectiveness such as the innovativeness carried out by the pesantren kiai.

The results of this study can be used as an alternative in realizing the effectiveness of the khalafiah pesantren in Jambi province, especially for all khalafiah pesantren to become effective khalafiah pesantren. Thus, it is necessary to develop existing theories regarding the innovativeness of the kiai in realizing the effectiveness of the khalafiah pesantren.

The indicators of kiai innovativeness in this study are ideas and actions, service products and actions, maximizing human resources, clarity of organizational structure, and consistency, there is conformity with the verses of the Qur'an as follows:

First, ideas and actions are indicators of the innovative kiai pesantren,

Second, the service products and actions carried out by the pesantren kiai are part of an effort to understand the wishes or needs of the community regarding educational services that will be received by students which will have a positive impact on perceptions, comfort and public trust in the institution.

Third, maximizing human resources. Islamic boarding school kiai in managing Islamic boarding schools by preparing the availability of human resources who assist kiai in managing various types of institutions that are located and under the auspices of Islamic boarding schools. Preparing for the availability of human resources by the kiai is part of future planning to improve and develop pesantren. The selection of qualified human resources and in accordance with the needs of the pesantren is an important factor if the kiai wants the pesantren to grow rapidly and achieve the goals that the kiai of the pesantren wants to achieve. Islamic boarding school kiai carry out training and development of Islamic boarding school human resources properly so that the available human resources are able to develop and improve their abilities so that they are more beneficial to the pesantren community and outside the pesantren. The management of human resources carried out by kiai pesantren is a mandate that will be held accountable by Allah SWT.

Fourth, the clarity of the organizational structure by distributing tasks and responsibilities and optimizing the capabilities of pesantren human resources so that good cooperation is created in achieving pesantren goals is part of the innovation of the pesantren kiai. With the division of tasks and responsibilities it will make it easier to achieve the goals of the pesantren.

Fifth, the kiai of the pesantren are consistent in coordinating and supervising with pesantren managers to equate perceptions regarding the implementation of the program so that the objectives of the pesantren are properly implemented and achieved.

The effectiveness indicator of the khalafiah pesantren in this study is also in conformity with the verses of the Qur'an as follows: First, the kiai in realizing the effectiveness of the khalafiah pesantren in Jambi province, can be seen from the clarity of the goals to be achieved by the pesantren including organizational goals, the formulation of clear goals, organizational goals do not conflict with other organizational goals.

Second, when viewed from the adaptability includes change, customer focus, infrastructure. Adaptability is referred to as Ibtikar/Tashorruf,

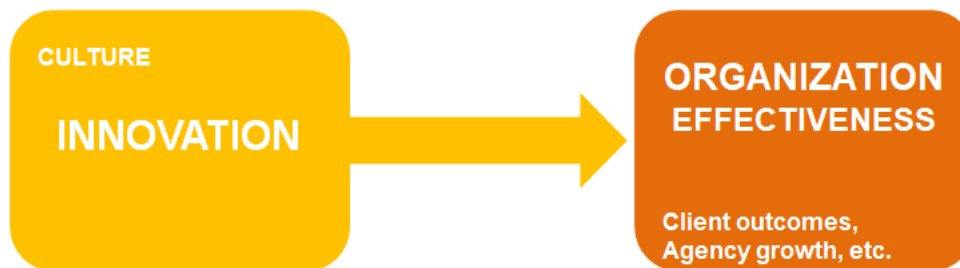
Third, when viewed from the work participation includes, empowerment, teamwork, ability to develop. The term work involvement as an indicator of the effectiveness of the khalafiah pesantren is called Tawazun.

Fourth, when viewed from work discipline includes work discipline or punctuality, responsibility, work environment. Work productivity greatly influences the effectiveness of the khalafiah pesantren. The higher the level of work productivity in the pesantren, the higher the achievement of the goals to be realized, and vice versa. The term work productivity is called Ikhtisab/Wa'izh,

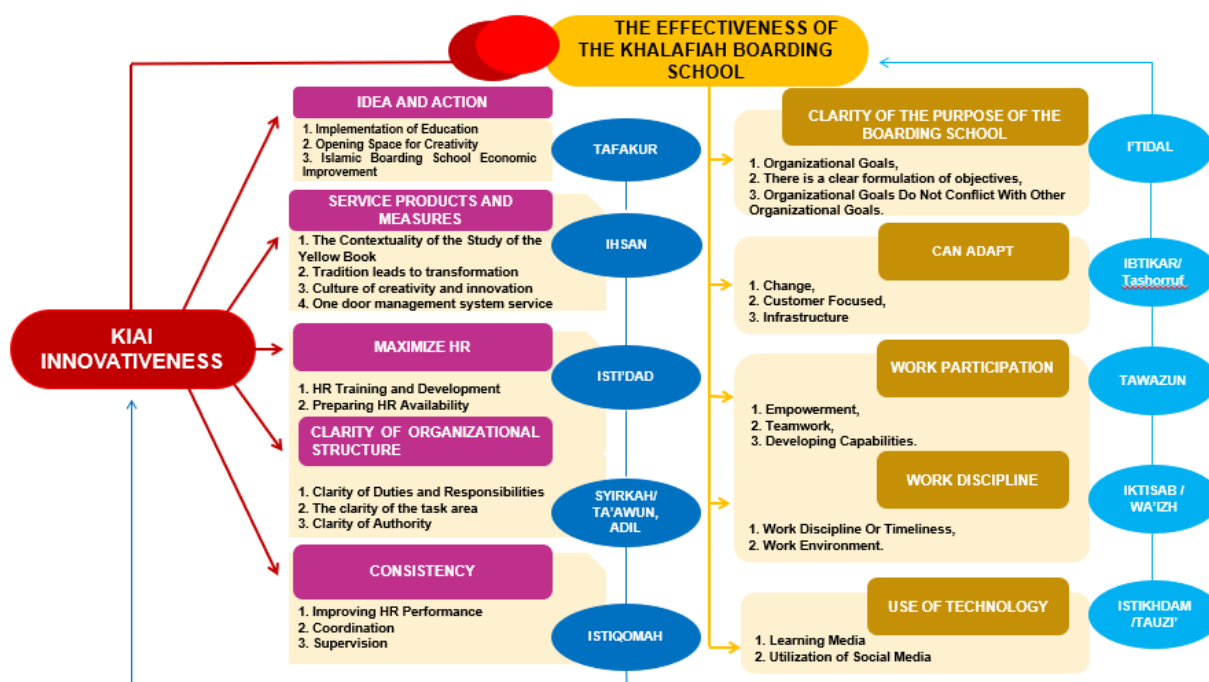
Fifth, when viewed from the use of technology, it includes learning media and the use of social media. The use of technology is called Istikhdam/Tauzi',

Thus, from the researcher's discussion regarding the innovativeness of the kiai in realizing the effectiveness of the khalafiah pesantren in Jambi province, it can have implications and become a novelty for this research in the form of a theory development model as shown in the following figure:

Image : Theory Model of the Relationship between Innovativeness and Organizational Effectiveness, A Heuristic Model From Thomas Packard.



Picture : Development Model of Kyai's Innovative Theory in Realizing the Effectiveness of the Khalafiah Islamic Boarding School in Jambi Province.



In the theory development model above, it can be seen that in order to realize the effectiveness of the khalafiah pesantren in Jambi Province, leaders are needed who have ideas and actions, service products and actions, maximize Islamic boarding school human resources, have clear organizational structures and are also consistent with coordinating and supervising each of these ideas and ideas.

Innovative leaders can be seen from the various innovations carried out by the kiai such as the implementation of education, management of the pesantren economy and others. Innovative kiai can also be seen from their prowess in preparing the needs of Islamic boarding schools not only for current needs, but also preparing future human resource needs for Islamic boarding schools and conducting training and human resource development to increase the scientific capacity of these human resources according to the tasks and responsibilities given. kiai.

Kyai also provide clarity on the organizational structure so that every HR understands the duties and responsibilities that must be carried out in accordance with their respective leading sectors, and also innovative kiai are able to create a culture that encourages creativity and innovation by holding evaluation meetings, having open communication and conducting comparative studies with other institutions.

The various indicators of the innovativeness of the kiai that the researcher conveys in the theory development model above are basically what the researcher finds and is explained in the Qur'an as the researcher described previously. Thus, innovative pesantren kiai can be seen from the attitudes and characteristics of kiai such as At Tafakur, Ikhsan, Isti'dad, Syirkah/Ta'awun/Adil, and Istiqomah. Meanwhile, to realize the effectiveness of the khalafiah pesantren, it can be seen from the indicators of effectiveness as the researchers convey in the theory development model above. The researchers also found indicators of the effectiveness of the khalafiah pesantren in the Qur'an with the terms I'tidal, Ibtikar/Tashorruf, Tawazun, Iktisab/Wa'izh and Istikhdam/Tauzi' along with verses from the Qur'an which explain indicators of effectiveness.

Thus, it is clear that related to the researcher's discussion regarding the innovativeness of the kiai in realizing the effectiveness of the khalafiah pesantren in Jambi province, it can have implications and become novelty for research that has been carried out by researchers as a model for developing Thomas Packard's theory.

AWARD

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