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## **TRANSFORMATION OF PONDOK PESANTREN IN INCREASING ISLAMIC EDUCATION IN JAMBI PROVINCE**

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### **Abstract**

This study has a background and purpose, namely to find out and analyze why Islamic Boarding School Transformation can Improve Islamic Religious Education in Jambi Province. The research methodology used is qualitative with data collection instruments with observation, interviews and documentation. The results of the study are the Transformation of Islamic Boarding Schools in Improving Islamic Education in Jambi Province (case study in the Sa'atuddaren Islamic boarding school in Jambi City, Al-Baqiyatush Shalihah Islamic boarding school in Tanjung Jabung Barat Regency and Nurul Jalal Islamic Boarding School in Tebo district), which is to make Islamic boarding schools are bigger, contribute to Islamic education, quality output, student who are able to continue their education outside the Province and Overseas (Egypt, Yemen, Medina), and achieve provincial and national level achievements. The achievements were in the field of Musawatbaqah Tilawatil Quran (MTQ), among others; champion of tahfidzul quran, fahmil quran, quran syarhil, quran recitations, quran qhatil, hadrah, promising nazom and natsar. Then the Muyabaqah Qiraatul Pole (MQK) field, among others; champion of interpretation, balaghah, fiqh, ushul fiqh, mantek, ma'ani.

**Keywords:** Transformation of Islamic Boarding School; Islamic Education.

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### **1. Introduction**

#### **Background**

The birth of Transformation Theory was marked by the publication of the book Syntactic Structures in 1957 written by Noam Chomsky, a linguist at the Massachusetts Institute of Technology (MIT). With the publication of this book, Chomsky begins a new linguistic phase that has never happened in the history of linguistics. Since then, linguists, especially in the United States, have focused their attention on so-called transformative-generative grammar (often called

transformation grammar or generative grammar). This theory is certainly not immune to criticism. Not yet an old age, Chomsky has received a lot of criticism. One of them was posted under the title *An Integrated Theory of Linguistic Description* by Jerrold J. Katz and Paul M. Postal in 1964. The results of the study proposed the integration of Chomsky's transformative-generative theory of syntax with the semantic theory of Jerrold J. Katz and Jerry A. Fodor.

With proposals based on research, Chomsky began to make improvements and changes to his first theory. The results were then published in 1965 in the form of a book entitled *Aspects of the Theory of Syntax*. Unfortunately, the results of research gathered in early 1968 showed that the *Aspects of the Theory of Syntax* was unsatisfactory so that more in-depth research continued. Thus, the period of 1964-1967 can be said to consist of three stages of refinement: 1964-1965 is the stage of the model, 1965-1966 is the stage of expansion, and 1966-1967 is a change of the *Aspects of the Theory of Syntax*.

The idea of transformational leadership theory was initiated by James McGregor Burns in his book which received a Pulitzer and the National Book Award entitled *Leadership*. Burns in Sudarwan Danim and Suparno used the term transforming leadership. Robert J. Starratt: before now leadership is based on a profound meaning that the center for human fulfillment is able to instill the work of institutions with people, and thus to attract loyalty from other members of the organization or institutions one is trying to lead which is not good? what if the organization contains systems or structures that weaken and frustrate the activities of people inside and outside the organization? How does one proceed if it occupies a leadership position in the organization? Pesantren as a subculture is rich in values, beliefs and culture, where it is usually always seen in the pesantren's daily life environment. Thus the function of pesantren culture as a pattern of behavior that determines the boundaries of behavior agreed upon by all pesantren residents and as a value system which is a picture of the behavior expected of pesantren residents in realizing pesantren goals can be best carried out. Where the intended value is the actualization of one's beliefs as a dedication to God Almighty.

Mukti Ali defines several characteristics that are characteristic of pesantren, namely the close relationship between santri and kyai, economical and simple life, the spirit of helping oneself, the spirit of helping, the disciplined life, the courage to suffer to achieve goals, the good religious life obtained by students at the pesantren. The elements of the pesantren are boarding or boarding, mosque, teaching classical Islamic books, santri, and kyai.

Islamic boarding schools are capable of giving birth to female and female students who have high self-esteem and confidence in themselves based on strong faith to independently open their own businesses and compete both at national and international levels, free from differences in culture, race and religion. This is of course not as easy as turning the palm of the hand but this is also not impossible when you have been serious in trying.

The results of the author's grand tour in the field, namely the Sa'atuddaren Islamic boarding school in Jambi, the Al Baqiyatush Shalihah boarding school and the Nurul Jalal boarding school in Tebo Regency, can be seen that the boarding school has transformed in accordance with the demands of the times. According to the head of the Islamic boarding school the transformation carried out was a manifestation of the pesantren's efforts to maintain its survival as an educational institution in

the community as well as to carry out a process of self-transformation as an educational and religious institution. The transformation process includes: First, renewing the substance or content of pesantren education by including general and vocational subjects; secondly, the renewal of methodologies, such as classical and leveling systems; third, institutional reform, such as leadership of pesantren, diversification of educational institutions; and fourth, the renewal of functions, from the educational function also includes socioeconomic functions.

## **2. Formulation of the Problem**

- 1) Why is Islamic Boarding School Reform needed in Improving Islamic Religious Education in Jambi Province?
- 2) How is the transformation of Islamic Boarding Schools in Jambi Province?
- 3) How to Improve Islamic Religious Education in Islamic boarding schools in Jambi Province?
- 4) How is the transformation of Islamic Boarding Schools in Improving Islamic Religious Education in Jambi Province?

## **3. Theoretical study**

### **3.1. Transforming Pesantren**

Transformative leadership is built from two words, namely leadership (leadership) and transformative (Transformative). The term transformative comes from the word trans (displacement) formational (change shape), transform to change something completely and usually in a good way or to transform, which means transforming or changing something into another different form, for example transforming vision into reality, or changing something the potential to be actual. Transformative therefore implies traits that can change something into another form, for example changing potential energy into actual energy or achievement motives into real achievement.

In connection with this transformative leadership, Leithwood and colleagues write, "Transformative leadership is seen to be sensitive to organizational building, developing shared vision, distributing leadership and school building culture necessary for current restructuring efforts in schools." This quote outlines that transformative leadership to lead human resources led towards the growth of sensitivity in coaching and organizational development, joint vision development, distribution of leadership authority and development of school organization culture which is a necessity in school restructuring schemes.

Transformative theories are often referred to as relational theories of leadership. This theory focuses on the relationships formed between leaders and followers. Leaders motivate and inspire or inspire people by helping group members understand their potential to then be transformed into tangible behaviors in order to complete basic tasks and functions in togetherness. Transformative leaders are focused on the performance of group members, but also want everyone to fulfill their potential. Transformative leaders are usually have high ethics and moral standards.

Thus, it is time for pesantren to be ready and must be able to compete. According Sedarmayanti, competitive advantage that can be used by organizations or companies, among others, by taking into account: 1) Price, 2) Market Share 3) brands 4) product quality 5) customer satisfaction.

From some of the theories that have been put forward above, it can be concluded that the transformation of Islamic boarding school is where the leader makes a big and comprehensive change for the organization he leads. A leader must also have big ambitions to make the changes needed in an organization, in order to obtain a higher level of organizational productivity. The indicators are as follows: Having an attitude of authority (charisma), Having a strong commitment in advancing and developing institutions, Having courage in making decisions through consultation, Making decisions together and daring to face challenges, Always providing motivation and confidence towards members, Understanding complaints from members and providing solutions and being responsible and visionary in developing institutions.

### **3.2. Improvement of Islamic Religious Education in Pesantren**

Islamic Religious Education is the education of whole people, their minds and hearts, their spiritual and physical, their morals and their skills. Furthermore, education in Islam is a series of processes of human empowerment towards maturity, both mentally, mentally and morally, to carry out the humanitarian function carried as a servant before his Khaliq and as a leader and preserver (caliph) in the universe.

Endang Saefuddin Anshari gives a more technical understanding, Islamic education as a process of guidance (leadership, guidance and proposals) by students subject to the development of the soul (thoughts, feelings, volition, intuition, etc.), and the body of students with certain material materials. , and with the equipment available towards the creation of certain individuals accompanied by evaluations in accordance with Islamic teachings.

Azyumardi Azra outlined, Islamic education is a process in which a nation prepares its young generation to run lives and to fulfill life's goals effectively and efficiently. Based on some of the above understanding there is a strategic emphasis on the values transferred (taught) in Islamic education. Islamic education, the values transferred are derived from sources of Islamic values namely the Qur'an, Sunna and Ijtihad. Thus, Islamic education is a process of guidance both physically and spiritually based on the teachings of the Islamic religion towards the formation of a complete Muslim personality.

Management of Islamic education is the process of utilizing all available resources (Muslims, educational institutions or others) both hardware and software. Utilization is carried out through cooperation with others effectively, efficiently, and productively to achieve happiness and prosperity both in the world and the hereafter.

If managers in Islamic education have been able to carry out their duties appropriately in accordance with the above management function, avoiding all the over-the-top expressions which state that Islamic educational institutions are managed with careless management without proper goals. Then there will be no Islamic educational institutions that are outdated, not neatly organized, and do not have appropriate control systems.

From some of the theories that have been put forward above, it can be concluded that the improvement of Islamic religious education is an effort to take several policies that are expected to be able to contribute in the development of the education system in Indonesia. ability and build the nation's character and civilization that aims to develop the potential of students to become human beings who have faith and are devoted to God Almighty, noble, healthy, knowledgeable, creative, and independent.

The indicators are as follows: Development of the quality of educational institutions, such as building mosques, buildings, dormitories, becoming permanent and bigger. Curriculum development is to integrate the pondok curriculum with the general curriculum. The development of the quality of Islamic boarding schools is to improve discipline, cleanliness and science and technology. Development of quality human resources, namely carrying out extracurricular activities; muhadharah, recitations, quran quran, promises, muhadatsah, tahfidzul quran.

#### **4. Research methodology**

In an effort to find and collect accurate data, research that researchers do with a descriptive qualitative approach (describing what is happening in the field). This research is expected and directed to apply the nature of a situation at the time of the investigation. In descriptive research no treatment is carried out or given or controlled as can be found in experimental research.

In this study, researchers used a qualitative approach to the naturalistic paradigm model from Guba and Lincoln, which according to Noeng Muhadjir's model was almost entirely successful, namely a more representative model to represent qualitative research because it was more consistent in accordance with the conditions in the field in obtaining the results in the field. The object of research is the Islamic Boarding School Transformation in Improving Islamic Education in Jambi Province (Case Study in the Sa'atuddaren Islamic Boarding School in Jambi City, Baqiatussholeha Islamic Boarding School in Tanjung Jabung Barat Regency and Nurul Jalal Islamic Boarding School in Tebo Regency).

#### **5. Research Findings and Analysis**

This research reinforces and perfects the theory of transformational leadership that was first conceived by Burns in 1978. The term transformational is derived from the word to transform which means to transform or change something into another different form.

James Mac Gregor Burns transformational leadership theory which includes three essential elements, namely 1) relational, 2) real or real change, and 3) high motivation and morality. Salder as quoted by Wuradji explained that transformational leadership is a process of leadership in which leaders develop the commitment of followers by sharing values and sharing the organization's vision. Making large and comprehensive changes, not just changes naturally, but a leader must has a big ambition to make the changes needed in an organization, in order to obtain a higher level of organizational productivity.

Then Leithwood's theory of transformational leadership can be seen from 1) the sensitivity of coaching and organizational development, 2) the development of a shared vision, 3) the

distribution of authority and the role of leadership, 4) building organizational culture which is a necessity in the organizational restructuring scheme. Then the theory of B. M. Bass and B.J. Avolio of transformational leadership with the concept of 4 "I", 1), idealized influence that produces respect, 2) inspirational motivation that always provides inspiration and motivation, 3) intellectual stimulation is a leader who practices innovations, 4) individualized consideration, namely someone who is attentive in listening and following up on complaints from subordinates.

While based on the results of research conducted by researchers namely about the management of transformational leadership of the kiai in the development of salafiyah boarding schools to khalafiyah in Jambi Province, there are not only three elements of transformational leadership according to James Mac Gregor Burns, four elements of leadership according to Leithwood, four elements according to B. M. Bass and B.J. Avolio, but according to the results of research researchers must develop existing theories in order to transform.

Kiai's transformational leadership management in the development of salafiyah boarding schools to khalafiyah in Jambi Province namely; 1) have a deep scientific integrity of Islam called people who are 'alim (ulama) as the treatise of the heirs of the Prophets, 2) have an attitude of authority (charisma) in carrying out leadership and always be an example (utswah) for members, discipline, honest, fair, gentle, forgiving, trust, and always expect the pleasure of Allah SWT, 3) have a strong commitment in advancing and developing institutions, 4) have the courage to take decisions through deliberation, make decisions together and dare to face challenges, 5) always providing motivation and confidence towards members, 6) understanding complaints from members and providing solutions, 7) being responsible and visionary in developing institutions.

The kiai is able to make transfers and modifications in developing the salafiyah boarding school to the khalafiyah, namely by managing courageous and responsible transformational leadership, having sensitivity to the development of institutions, developing a shared vision and mission and deliberation between boarding school stakeholders, always providing good examples and motivation to members, having scientific integrity of the Islamic religion.

The development of salafiyah boarding schools to khalafiyah in order to become bigger, advanced and qualified requires transformational leaders who are willing to change, innovate, distribute their leadership roles to subordinates, develop the culture of Islamic boarding schools by not eliminating the characteristics of Islamic boarding schools.

The development of the Salafiyah Islamic boarding school to the Khalafiyah must be carried out with a transformational leadership role that is a leader who can instill and produce respect (idealized influence), always providing inspiration and motivation (inspirational motivation), a leader who practices innovations (intellectual stimulation), a leader who are attentive in listening to and following up on complaints from subordinates (individualized consideration).

The leaders of Islamic boarding schools are always religious in realizing Islamic boarding schools that are developing, advancing, large, quality, and contributing to the progress and existence of Islamic education. These roles must be carried out actively and optimally efficiently, formulating strategies in the development of Islamic boarding schools, collaborating with the community, government, and related agencies. Building joint commitment in moving towards changes to better

boarding schools, being creative, innovating, daring to face challenges in developing boarding schools, always understanding the needs of members and institutions, conducting deliberations in developing boarding schools, arousing the enthusiasm of subordinates in carrying out activities and rituals religious, visionary in looking for potential in making achievements.

## 6. Conclusions

Islamic Boarding School Transformation can Improve Islamic Religious Education in Jambi Province (case study at Sa'atuddaren Islamic boarding school in Jambi city, Al-Baqiyatush Shalihah Islamic boarding school in Tanjung Jabung Barat district and Nurul Jalal boarding school in Tebo district), because the kiai made the move, modification and always looking for potential or generating potential to be an achievement through self-confidence, understanding the needs of members and institutions, strong commitment, having courage, responsibility, strong motivation, being together, being an example for members, and visionary.

Islamic Boarding School Transformation in Jambi Province (case study in the Sa'atuddaren boarding school in Jambi City, al-Baqiyatush Shalihah boarding school in Tanjung Jabung Barat district and Nurul Jalal boarding school in Tebo district), namely implementing collective management, charismatic, deliberation system, and do the transformation of Islamic boarding school that is modification and integration between the lessons of the cottage with general lessons, cottage lessons carried out in the morning, while general lessons are held in the afternoon and evening, and apply a classical learning system (madrassa).

Improving Islamic Religious Education in Jambi Province (case study in the Sa'atuddaren Islamic boarding school in Jambi city, al-Baqiyatush Shalihah Islamic boarding school in Tanjung Jabung Barat district and Nurul Jalal boarding school in Tebo district), namely the quality development of institutions that deliver Religious Education Islam, among others; building mosques, buildings, dormitories becoming permanent and bigger, curriculum development that is integrating and modifying the curriculum of the pondok (salaf) with the general curriculum, developing the quality of Islamic boarding school that is improving discipline, cleanliness and science and technology, developing the quality of human resources namely carrying out extracurricular activities; muhadharah, tilawah, quran quran, zanji, muhadatsah, tahfidzul qur'an, hadrah, as well as reviving the economic centers of boarding schools such as coconut plantations, areca nut plantations, and fish seeds.

Transformation of Islamic Boarding Schools in Improving Islamic Education in Jambi Province (case study in the Sa'atuddaren Islamic boarding school in Jambi City, Al-Baqiyatush Shalihah Islamic boarding school in Tanjung Jabung Barat Regency and Nurul Jalal Islamic Boarding School in Tebo district), namely making Islamic boarding schools greater, contribute to Islamic education, quality output, alumni who are able to continue their education outside the Province and Overseas (Egypt, Yemen, Medina), and achieve provincial and national level achievements. The achievements were in the field of Musawatbaqah Tilawatil Quran (MTQ), among others; champion of tahfidzul quran, fahmil quran, quran syarhil, quran recitations, quran qhatil, hadrah, promising nazom and natsar. Then the Muyabaqah Qiraatul Pole (MQK) field, among others; champion of interpretation, balaghah, fiqh, ushul fiqh, mantek, ma'ani.

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