



Islamic Boarding School Innovation to Improve Madrasah Competitiveness (Multi Case Studies at MTsN 2 City of Kediri and MTsN 2 Kediri)

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ABSTRACT

Published Online: March 25, 2023

This study aims to find answers to three fundamental questions; 1) How is the madrasah pesantren innovation program in increasing the competitiveness of madrasas in MTsN 2 Kediri Regency and MTsN 2 Kota Kediri?; 2) How is the implementation of Islamic boarding school innovations in increasing the competitiveness of madrasas in MTsN 2 Kediri Regency and MTsN 2 Kediri City?; 3) How do you evaluate the innovation of madrasah boarding schools in increasing the competitiveness of madrasas at MTsN 2, Kediri Regency and MTsN 2, Kediri City? This study uses a multi-case qualitative approach at MTsN 2 Kediri Regency and MTsN 2 Kediri City. Sources of data come from informants, events, locations and both primary and secondary documents. Data collection techniques with participant observation, in-depth interviews and documentation. Data analysis used Huberman's interactive data analysis technique. While checking the validity of the data is done through peer discussions, triangulation of data sources and triangulation of methods. Research result; 1) The innovation program is the formulation of policies for the establishment of Islamic boarding schools, setting goals and formulating programs for the realization of Islamic boarding schools; 2) Implementation of Islamic boarding school innovations is the establishment and management of madrasah boarding schools according to the system adopted; 3) An evaluation of the innovations of madrasah boarding schools is carried out by madrasa managers, pesantren managers and guardians of students to obtain information related to the implementation, results and expectations of madrasah pesantren managers and users. The results of the research reinforce Rogers and Milles' concept that madrasah pesantren innovation is pursued through planning, adoption, implementation and evaluation. Reinforcing Kenedy's findings, that the ideal innovation in madrasah Islamic boarding schools is implementing a combined strategy of Power Coercive, Rational Empirical, Normative-Re-Educative strategies. The results of the study also offer a new understanding that the kiai element as the highest leadership, caretaker and teacher of the pesantren can be replaced by the head of the madrasa and the ranks of the pesantren teachers.

Keywords:

Innovation, Islamic Boarding Schools, Competitiveness.

1. INTRODUCTION

Boarding education programs at the formal madrasah level with state status were introduced in 1987 with the issuance of Decree of the Minister of Religion No. 73 of 1987 concerning the Implementation of Special

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**Cite this Article: Mambaul Jazilah, Achmad Patoni, Ahmad Tanzeh, Maftukhin, Akhyak (2023). Islamic Boarding School Innovation to Improve Madrasah Competitiveness (Multi Case Studies at MTsN 2 City of Kediri and MTsN 2 Kediri). International Journal of Social Science and Education Research Studies, 3(3), 471-482*

Programs for Madrasah Aliyah (Marwan, 1996). The birth of this policy was motivated by considerations of the fading identity of madrasas due to the enactment of the Three Ministerial Decree which regulates the curriculum of madrasah aliyah with a composition of 70% general education and 30% religious education (Abdul, 2000). MAPK is an educational intensification program that implements a religious boarding school (tutorial program) system and develops Arabic and English skills (Abdul, 2000).

Referring to the Decree of the Director General of Islamic Education Number 6987 of 2019 concerning

Mambaul Jazilah et al, Islamic Boarding School Innovation to Improve Madrasah Competitiveness (Multi Case Studies at MTsN 2 City of Kediri and MTsN 2 Kediri)

Technical Instructions for Management of Dormitory Learning at Madrasah Aliyah Boarding Schools, in conjunction with Decree of the General of Islamic Education Number 6988 of 2019 concerning Technical Instructions for Management of Dormitory Learning at Madrasah Aliyah Boarding Schools, boarding madrasas are madrasas that organize learning in dormitories outside of formal learning, so students live in madrasa dormitories.

Learning activities in madrasa dormitories include deepening religious knowledge (tafaqquh fiddin), strengthening akhlakul karimah through the implementation of worship and the formation of daily behavior, as well as the application of devotion through amaliyah and muamalah. Thus the existence of the hostel as a subsystem that is inseparable from the education system in the madrasa as a whole. Madrasah dormitories as an integral part of the educational process must be interpreted as an environment that functions as a vehicle for character formation, instilling religious moral values, nationality and academic strengthening. Boarding education in madrasas is based on considerations to achieve more complete educational goals in developing aspects of attitudes, aspects of knowledge and aspects of students' skills so as to produce graduates who are superior in mindset and have noble personalities. Education with a boarding system can implement comprehensive-holistic educational programs covering religion, academic development, life skills, as well as national and global insights (Dirjen Pendis, 2019).

The government in this case acknowledges that education with a boarding system is not something new in the context of education in Indonesia. For a long time, educational institutions in Indonesia have implemented the concept of boarding education in the form of "Pondok Pesantren", where dormitories are an integral part of the education system in Islamic boarding schools. Islamic boarding schools can be said to be the forerunners of boarding education in Indonesia. In subsequent developments, quite a number of formal educational institutions have implemented a boarding system, known as boarding schools (Dirjen Pendis, 2019).

Related to Islamic boarding schools as a model or forerunner to the boarding madrasa, there are a number of characteristics possessed by Islamic boarding schools. That pesantren is a boarding-based Islamic educational institution (Islamic Boarding school) through a teaching system or madrasa which is fully under the sovereignty of the leadership of one or several kyai with distinctive characteristics that are charismatic and independent in all respects (Mujamil, 2005). Islamic boarding school education is aimed at forming a complete human being (kaffah), namely human beings who are devoted to God Almighty, healthy physically and spiritually, have noble character, are independent and knowledgeable, both in religious and general knowledge. The purpose of education in Islamic

boarding schools is not solely to enrich students' minds with explanations, more than that to elevate morale, train and enhance enthusiasm, respect spiritual and human values, teach honest and moral attitudes and behavior, and have a clean heart. , for the sake of the formation of humans who are highly aware of the guidance of the Islamic religion, capable of responding to the challenges and demands of life in the context of existing space and time (Nur Kholis, 1990).

Furthermore, even though the Ministry of Religion has set limits on boarding education or madrasah boarding, in practice both madrasah boarding managers and the community using madrasah boarding services perceive madrasah dormitories as "boarding schools in madrasas" which the researchers hereafter call "Islamic boarding schools". An example is the Ma'had Raudhatul Ulum Islamic boarding school, MTsN 2, Kediri Regency and the Al-Ikhlâs Islamic boarding school, MTsN 2, Kediri Regency. MTsN 2 Kediri Regency and MTsN 2 Kota Kediri are two madrasas that manage pesantren within the madrasa environment. Judging from its history, Islamic boarding schools at MTsN 2 Kota Kediri were born before the Minister of Religion Regulation No. 13 of 2014 concerning Islamic Religious Education. Meanwhile, at MTsN 2, Kediri Regency, this policy was born. The two pesantren are managed using the pesantren management system and the substance of the coaching and teaching is designed like pesantren in general, such as the existence of a pondok (dormitory where students live) as the main building, the existence of students living in the hostel (as santri), the existence of a mudir ma'had (caregivers as a representation of kiai elements in Islamic boarding schools), mosques, recitation of the yellow book and Al-Qur'an sorogan.

The aim of organizing Madrasah Islamic Boarding Schools in MTsN 2 Kediri Regency, as conveyed by Hanik, as the Head of MTsN 2 Kediri Regency, is intended as an anticipatory step towards problems of religious character as well as efforts to increase the competitiveness of madrasas as a response to the rise of Tsanawiyah Madrasahs managed by pesantren managers in the Kediri region . Islamic boarding schools are intended to provide a model as offered by Islamic boarding schools, but here they have the advantage of general education because they have experience in this matter (general education). In order to find the ideal format for managing Islamic boarding schools, madrasa managers conducted a comparative study of various State Madrasah Tsanawiyah in the East Java region which had previously been successful in organizing Islamic boarding schools (boarding schools in madrasas belonging to madrasas). Furthermore, to meet the needs of teaching staff at Islamic boarding schools, madrasa managers recruit alumni from various Islamic boarding schools such as Al Islah Islamic boarding schools for Tahfizh Al-Qur'an staff, Al Falah Ploso Islamic boarding schools and Hidayatul Mubtadiin Lirboyo for yellow book education and Gontor

Mambaul Jazilah et al, Islamic Boarding School Innovation to Improve Madrasah Competitiveness (Multi Case Studies at MTsN 2 City of Kediri and MTsN 2 Kediri)

Islamic boarding schools for language education. The recruitment policy is aimed at implementing an ideal education system as desired by madrasa managers. Of the 1150 students at MTsN 2 Kediri Regency, there are 122 students living in Islamic boarding schools, with details of 50 boys and 72 girls.

Referring to the Ministry of Religion's policies regarding boarding madrasas and the madrasah boarding school education system as well as the spirit of madrasa management in the two State MTs in the Regency and City of Kediri above, it was found that there were innovative efforts by madrasa managers. In the context of the Ministry of Religion's policy, the madrasa management's innovative steps were demonstrated by the change from the boarding education system to the Islamic boarding school education system. Meanwhile, in the context of the Islamic boarding school system, there is a step towards adopting the Islamic boarding school education model and curriculum into the boarding education system in the form of the Islamic boarding school education system organized by madrasas (Islamic boarding schools), as a differentiator from the Islamic boarding school system organized by Islamic boarding schools.

Departing from the explanation about boarding madrasas, the boarding school education system and the practice of implementing Islamic boarding schools at MTsN 2 Kediri Regency and MTsN 2 Kediri City above, the researcher intends to conduct more in-depth research related to pesantren innovation in madrasas with the title "Innovation of Madrasah Islamic Boarding Schools in Improving Madrasah Competitiveness" Multicase Study at MTsN 2 Kota Kediri and MTsN 2 Kediri Regency).

II. LITERATURE REVIEW

A. Innovation

a. Definition of Innovation

Innovation is defined as something new in certain social situations and is used to answer or solve a problem (Wina, 2008). According to Su'ud (2014), innovation is an idea or item/thing that is new, does not yet exist or already exists but is not yet known by adopters. Innovation according to Florida (2003) is a process of change by bringing up new ideas, methods or products as a result of inventions or discoveries, as the development of a creative attitude which can be obtained either through a combination of existing alternatives (combination play), the incubation process. or direct observation from other schools/madrasas (Prim, 2013) and can also be the result of discussions (Virona, 2006).

b. Innovation Strategy

In terms of decision making to accept or reject an innovation, there are four models of innovation decisions (Su'ud, 2014), namely;

1. Optional innovation decisions, namely choosing to accept or reject innovations based on individual decisions without depending on or being influenced by encouragement from other individuals;
2. Collective innovation decisions, the choice of acceptance or rejection of innovations is the result of a mutual agreement;
3. Authority innovation decisions, the selection to accept or reject innovations based on those made by someone who has a higher position and authority than other members;
4. Contingent innovation decisions, namely the choice to accept or reject an innovation, after an innovation decision has preceded it.

Referring to the potential for acceptance and rejection above, it is necessary to have the right strategy so that these innovations can be applied to the field. There are at least four kinds of strategies that can be applied in innovation (Su'ud, 2014), namely:

1. Facilitative strategy, namely the strategy of providing facilities with the intention that the innovation program can be carried out easily and smoothly with the support of programs to raise awareness regarding the procurement of facilities and the purpose of the procurement;
2. Educational strategy (re-educative strategy), namely by providing explanations related to innovations supported by providing data and facts that will be given to users to take further action;
3. Persuasive strategy, namely by persuading clients to accept innovation decisions;
4. Coercive strategy, namely coercion from the leadership so that all components below them accept existing innovations.

The innovation model according to Rogers (1993) is; a) The knowledge stage includes which should take precedence, needs and awareness of the need for innovation; b) The persuasion stage; c) Decision stage; d) The implementation phase includes the final stage of implementation and reinvention of advanced innovations; e) Confirmation stage.

1. Knowledge stage. In this stage, a person does not have complete information about the innovation. Therefore, innovation needs to be conveyed through various existing communication channels, either through electronic media, print media, or interpersonal communication among the public. It is hoped that prospective adapters will know complete information regarding these innovations.
2. The persuasion stage. At this stage the individual is interested in the innovation and actively seeks detailed information about the innovation. This

second stage occurs more at the thought level of the prospective user/adaptor. In this stage there will be a feeling of liking or disliking the innovation, where the feeling of pleasure or displeasure is influenced by the characteristics of the innovation itself, such as: (1) the advantages of innovation, (2) the level of compatibility, (3) complexity, (4) can be tried and (5) can be seen.

3. The decision-making stage. After experiencing the persuasion stage that causes a feeling of pleasure or displeasure towards the innovation, the potential adopters of the innovation will explore the innovation decision-making stage. At this stage the individual takes the concept of the innovation and weighs the advantages/disadvantages of using the innovation and decides whether to adopt or reject the innovation. There are two types of rejection of innovation, namely: (a) active rejection, namely rejection of innovation after going through a process of considering whether to accept or try the innovation first and (b) passive rejection, namely rejection of innovation without any consideration at all.
4. Implementation phase. In the implementation stage, adopters begin to adopt the innovation. Users of the innovation will determine the usefulness of the innovation and may seek further information about it. This stage is the stage where the adopter will make a decision to adopt it continuously until it becomes a routine or only temporarily implemented.
5. Confirmation stage. Once a decision is made, a person will then seek reinforcement for their decision. It is possible for someone to change their decision to accept the innovation after conducting an evaluation or vice versa, who initially accepts then stops/rejects the innovation for certain reasons.

c. Factors Influencing Innovation Success

The speed of public acceptance of innovation is caused by several factors, including; a) Relative advantage, namely the extent to which the innovation is considered beneficial to the recipient; b) Compatible or the degree of suitability of the innovation with the values, past experiences and needs of the recipients; c) Complexity, namely the level of difficulty to understand and use innovation; d) Trialability, namely whether the results of an innovation can be tried or not; e) Observability, namely whether or not an innovation result can be seen easily (Rogers, 1993).

In the same vein, according to Zaltman, Duncan and Holbek as quoted by Sa'ud (2014), the speed at which innovation is accepted is influenced by the attributes of the innovation itself, including: a) Financing, the greater the cost required to innovate, the more difficult the

implementation process will be; b) Return on investment, specifically for the business world, that of innovation. it will be easy to accept when it makes a profit; c) Efficiency, innovation can be accepted quickly if its implementation saves time and costs; d) The risk of uncertainty, innovation with small risks will be easily accepted by its adopters; e) Easy to communicate, in the sense that it is easy to socialize and understand; f) Compatibility, the speed at which innovation is accepted is influenced by the suitability between the innovation and the values that exist in the community/community that receives the innovation; g) Complexity, innovations that can be easily implemented by the recipients of the innovation are accepted more quickly; i) You can see the benefits; j) Interpersonal relationships, relationships between individuals will occur influencing processes to accept innovation; k) Counseling on innovation, there is a team that is given responsibility for disseminating innovation.

Based on the various problems of acceptance and rejection of complex innovations, Suprayogo (1991) suggests a number of actions as an effort to minimize resistance, namely: a) Innovation starts with simple things and don't be satisfied with something that has been produced and continues to be improved; b) Avoid feeling "most" and replaced with gratitude; c) Starting from what is, not something that is made-up let alone expecting something out of reach; d) Courage to take action; e) The concept of innovation must be effective and bring maximum results; f) Quality is above quantity, or quality is the main focus; g) Mastery of language communication is absolutely necessary in the era of globalization.

d. Educational Innovation at the School/Madrasah Level

According to Subadi (2011), innovation in the field of education, in general, can be given two new models of innovation, namely: First, the "top-down model", namely educational innovation created by certain parties as leaders/superiors which are applied to subordinates; as well as educational innovations carried out by the Ministry of National Education so far. The second "bottom-up model" is an innovation model that originates and is created from below and is implemented as an effort to improve the delivery and quality of education.

The implementation of educational innovations such as curriculum innovations such as those carried out at the Ministry of National Education tend to be "Top-Down Innovation". This innovation was deliberately created by superiors as an effort to improve the quality of education or equalize opportunities to obtain education, or as an effort to increase efficiency and so on. Innovations like this are carried out and applied to subordinates by inviting, encouraging and even forcing what the creator thinks is good for the interests of his subordinates. And subordinates do not have the authority to refuse its implementation. There

Mambaul Jazilah et al, Islamic Boarding School Innovation to Improve Madrasah Competitiveness (Multi Case Studies at MTsN 2 City of Kediri and MTsN 2 Kediri)

are many examples of innovations carried out by the Ministry of National Education over the past few decades, such as Active Student Learning Methods (CBSA), Pamong Teachers, Development Preparatory Schools, Small schools, Module Teaching Systems, Distance Learning Systems. Innovations created by the Ministry of National Education in collaboration with foreign institutions such as the British Council, USAID and many others didn't last long and disappeared, just drowned. Such an innovation model only works well when it is in the status of a project. There are not a few innovation models like that, at the time they were introduced or even during their implementation received a lot of resistance not only from the implementers of the innovation itself (at school), but also observers and administrators at the Kanwil and Kandep (Subadi, 2011).

Referring to Kenedy's three innovation strategy models (1997); Power Coercive (coercive strategy), Rational Empirical (rational empirical), and Normative-Re-Educative (normative repeated education), Subadi said that the Power Coercive strategy was carried out by the Department (top down innovation). The rational-empirical strategy in schools is manifested in the form of teachers creating teaching strategies or methods according to common sense, related to situations and conditions, not based on the teacher's experience.

Through years of experience as a teacher, he makes changes and innovations in his field based on thoughts, ideas, and experience in that field. Such innovation has a better impact than the first innovation model. This is due to suitability with the real conditions in the place where the innovation is implemented. Whereas the normative re-education strategy (repeated education) in education is realized (for example) in the implementation of improvements to the teaching and learning system in schools, teachers as implementers of innovation repeatedly carry out these changes in accordance with educational principles. The tendency of implementing such a model seems to place more emphasis on the educational process than the results of the change itself (Subadi, 2011). Education that is carried out gets more of a dominant portion in accordance with the goals according to the mind and rationality that are carried out many times so that all the goals that are in accordance with the thoughts and will of the creator and implementer can be achieved.

B. Islamic Boarding School

a. Definition of Islamic Boarding School

Islamic boarding schools according to Wahid (2001) are places where students live. Mahmud Yunus (1990), defines it as a place for students to study Islam. Definitively Zarkasyi (1996), defines a pesantren as an Islamic educational institution with a dormitory or hut system, where the kyai is the central figure, the mosque is the center of activity that animates it, and Islamic teaching is

under the guidance of the kyai which is followed by the santri as its main activity. The definition of pesantren put forward by Zarkasi is basically the same as the definition put forward by Dhofier, especially in determining the elements of pesantren such as kyai, students, mosques, huts, and Islamic teaching. But both differ in the classification of subject matter and teaching methodology. Dhofier (1995) determined that pesantren subject matter was limited to classic books with traditional teaching methodologies, namely sorogan and wetonan, while Zarkasyi did not limit pesantren subject matter to classic books and used the classical system (madrasah) teaching methodology.

According to Qomar (2005) Islamic boarding schools have a plural perception. Islamic boarding schools can be seen as ritual institutions, moral development institutions, da'wah institutions, and the most popular ones are Islamic educational institutions that experience the romantic process of life in facing various internal and external challenges. Furthermore, Kuntowijoyo (1991) defines a pesantren as a place available for students to receive Islamic religious lessons as well as a place to gather and live.

b. Islamic Boarding School Elements

As stated by Dhofier (1995), Islamic boarding schools have at least five elements that must exist, namely: (1) the Islamic boarding school as a place to live for the students, (2) the mosque as the center of worship and education activities, (3) the teaching of books classical, (4) students as students, and (5) kyai as caretakers and teachers in Islamic boarding schools.

1. Cottage. The term pondok comes from the meaning of the santri dormitories (pondok), the residence of the santri, or the dormitory of the santri.
2. Mosque. The mosque is an inseparable element of Islamic boarding schools and is considered the most appropriate place to educate students, especially in the practice of the five daily prayers, sermons, Friday prayers and the teaching of classical Islamic books. The position of the mosque as an educational center in Islamic boarding schools is a manifestation of the universalism of the traditional Islamic education system, because since the birth of Islam (Prophet Muhammad), the mosque has been the center of Islamic education.
3. Students. Santri are students or educational objects in Islamic boarding schools. Santri is a term for students who study religion in Islamic boarding schools, students live in huts that resemble monastic dormitories, and there they cook and wash their own clothes, they study without being bound by time because they prioritize worship, including studying is also considered worship.
4. Teaching the yellow book. The mention of the yellow book is intended to limit the year of

composition, some limit it to theological schools, some limit it to the term mu'tabarah and so on. Some others think that it is caused by the yellow color of the paper of these books, but this argument is not correct because at this time many classical Islamic books have been printed using white paper which is commonly used in the printing world. The yellow books taught in Islamic boarding schools can be classified into 8 groups, namely: a) nahwu and shorof; b) fiqh; c) ushul fiqh; d) hadith; e) interpretation; f) monotheism; g) Sufism and ethics; h) date and balaghah.

5. Kiai. The term kiai is intended for the founders and leaders of Islamic boarding schools, namely educated Muslims who have dedicated their lives to Allah and disseminated and deepened Islamic teachings and views through religious activities. In West Java they are called Ajengan, in Central Java and East Java they are called Kiai, and in Madura they are called Mak Kyiae, Bendera or Nun, in Aceh they are called Tengku, in North Sumatra/Tapanuli they are called Syaikh, in Minangkabau they are called Buya, in Nusa Tenggara, Kalimantan South, East Kalimantan and Central Kalimantan are called Tuan Guru.

c. Classification of Islamic Boarding Schools

Several pesantren researchers then attempted to classify pesantren. Hadimulyo (1985) proposes a distinction based on infrastructure, namely:

1. Type A Islamic boarding schools, namely Islamic boarding schools where the kyai live in a pondok environment and the curriculum of the pondok is up to the kyai. The method of giving lessons is more individual, and does not organize madrasahs for learning;
2. Islamic boarding school type B, namely Islamic boarding schools in which there is a madrasa for learning and a place for students to live. In the pesantren environment there is also a kyai's residence. This Islamic boarding school has a certain curriculum. Directions from the kyai are only application in nature and the main teaching schedule lies in the madrasah that has been established. Kyai give general lessons in madrasahs;
3. Type C Islamic boarding schools, namely Islamic boarding schools which are solely for the residence of the students. They study in schools and madrasahs outside the pesantren, and some even study at public or religious universities. The function of the Kyai is as a supervisor and mental coach.

Dhofier (1995) distinguished boarding schools based on the knowledge taught, namely salafi boarding schools and khalafi boarding schools;

1. Salaf Islamic boarding schools or what is often referred to as traditional Islamic boarding schools are Islamic boarding schools that still maintain the teaching of classical Islamic books as the core of education in Islamic boarding schools. The methods used to facilitate teaching are the sorogan and bandongan methods.
2. Khalaf Islamic boarding schools or what is often referred to as modern Islamic boarding schools are Islamic boarding schools that have included general knowledge in the madrasah curriculum. Several Islamic boarding schools of this type apart from having madrasah diniyah, also have public schools and even universities.

Azizy (2002) divides Islamic boarding schools on the basis of their institutions associated with their teaching system into five categories;

1. Islamic boarding schools that organize formal education by implementing the national curriculum, both those that only have religious schools and those that also have public schools;
2. Islamic boarding schools that organize religious education in the form of madrasahs and teach general sciences even though they do not apply the national curriculum;
3. Islamic boarding schools which only teach religious sciences in the form of madrasah diniyah;
4. Islamic boarding schools which are merely places of recitation or commonly referred to as majlis ta'lim;
5. Islamic boarding schools for children's dormitories studying in public schools and college students.

C. Madrasah Islamic Boarding School

a. Definition of Madrasah Islamic Boarding School

Madrasah Islamic Boarding Schools are boarding schools or dormitories within a formal madrasah environment. Dormitories are residential buildings for groups of people temporarily, consisting of a number of rooms, and are led by a hostel head (KBBI, 2005). In the context of education, it is known as the Boarding School, which is an educational institution that implements an educational pattern where students live together in dormitories that are directly fostered by the caregivers of the educational institution with an integrated model of religious education combined with a general knowledge curriculum (Nurhayati, 2009). Boarding School is defined as; .. a school in which most or all of the students live during the part of the year that they go to lessons. The word 'boarding' is used in the sense of "bed and board," i.e., lodging and meals' (Luc, 2020) (.the school where most or all students stay during the particular year that they go to class. The word 'hostel' is used in the sense of "bed and dining table," that is,

Mambaul Jazilah et al, Islamic Boarding School Innovation to Improve Madrasah Competitiveness (Multi Case Studies at MTsN 2 City of Kediri and MTsN 2 Kediri)

lodging and food). Boarding School characteristics can be seen from the aspects of implementing the curriculum and educational methods with the allocation of time that balances religious education for the formation of students' character and personality with the general curriculum as well as on disciplinary aspects (Nurhayati, 2009).

b. The Purpose of Implementing Madrasah Islamic Boarding Schools in State Madrasahs

Specifically, the objectives of the dormitories under the auspices of the Ministry of Religion when referring to MAPK (2016), are;

1. Produce competent students in the field of religion (Tafaquh fiddin);
2. To produce students who are competent in the field of foreign languages (at least Arabic and English);
3. Producing competent students in the field of Islamic knowledge and treasures.

The expected output is a cadre of scholars who are Islamic, Indonesian and modern, with characteristics; a) Faithful, pious, noble character; b) Have a national and Indonesian perspective; c) Mastering the basics of Islamic science; d) Mastering the yellow book (al-polar al-turats); e) Proficient in Indonesian, Arabic and English; f) Skilled in using information and communication technology; g) Proficient, critical thinking, caring, creative, and innovative; h) Have a strong leadership and entrepreneurial spirit.

In contrast to madrasah dormitories or madrasah boarding schools under the auspices of the Ministry of Religion, school dormitories under the auspices of the Ministry of Education and Culture are aimed at academic and multicultural development with four pillars of development, namely: mental-spiritual, academic insight, interests and talents, and socio-cultural which are expected to be able to answer the anxieties that arise caused by the diversity of cultural backgrounds, religions, socio-economic status, regional origin and the negative effects of globalization, in the form of:

1. Building insight into religious education that does not only reach the theoretical level but also implementation in both the context of learning science and learning life;
2. Build students' national insight so that they are used to interacting with peers from various backgrounds;
3. Train children to respect plurality, provide security guarantees with clear rules;
4. Strengthening character values in students more intensely;
5. Get used to the application of character in everyday life in a directed environment; as well as
6. Train children to have independent character.

c. Madrasah Islamic Boarding School Curriculum

The academic curriculum for Madrasah Islamic Boarding Schools as per the policy of the East Java Ministry

of Religion Office covers six fields of study namely monotheism, hadith interpretation, fiqh, Arabic, tahfidz and local content. Broadly speaking, the MTsN Islamic Boarding School curriculum design contains the following principles;

1. Subjects of fiqh; All material uses references to the book Safinatun Najah, starting from the thaharah chapter (purification) to the bai' chapter (buying and selling).
2. Al-Qur'an subjects contain material on the introduction of hijaiyah letters (how to read, makhorijul letters, and character traits), tajwid, with short letters as practice.
3. The subject of monotheism; all material uses our reference Aqidatul Layman.
4. Hadith subjects; all material uses references to the Lubabul Hadith book.
5. Arabic subject; all material uses the nahwu science approach starting from the chapter on kalam, kinds of sentences and i'rob.

D. Madrasah Competitiveness

a. Competitiveness Concept

The term "competitiveness" has various interpretations. Porter (1990) states that the term competitiveness is the same as competitiveness or competitive. Meanwhile, the term competitive advantage is the same as competitive advantage. Sumihardjo defines competitiveness as the power to try to excel in certain things that are done by a person, group or certain institution. Meanwhile, in the Regulation of the Minister of National Education Number 41 of 2007 concerning Process Standards, it is stated that, "competitiveness is the ability to show better, faster or more meaningful results."

The capabilities referred to in Permendiknas Number 41 of 2007, clarified by Sumihardjo include: 1) the ability to strengthen its market position, 2) the ability to connect with its environment, 3) the ability to increase performance without stopping, and 4) the ability to establish a profitable position. It can be concluded that competitiveness is a strength or ability to provide advantages in process, results and quality compared to others in the same regard.

Regarding the competitiveness of a company or institution, according to Tambunan (2007), it is determined by many factors, such as; a) Skills or education level of workers; b) Entrepreneur's expertise; c) Availability of capital, d) Good organizational and management systems, e) Availability of technology, f) Availability of information and g) Availability of other inputs such as energy and raw materials. Likewise, the factors that must be possessed by a company or country to be able to compete include; technology, high level of entrepreneurship, high level of efficiency or productivity, good quality or quality of the

Mambaul Jazilah et al, Islamic Boarding School Innovation to Improve Madrasah Competitiveness (Multi Case Studies at MTsN 2 City of Kediri and MTsN 2 Kediri)

goods produced, widespread and aggressive promotions, good technical and non-technical services, skilled workforce, creative ethos and high motivation, economies of scale, capabilities in product innovation and differentiation, good capital and infrastructure, distribution network and production processes carried out with the Just in time system.

Furthermore, in an effort to create competitive power, Porter introduced 3 types of generic strategies, namely: Cost Leadership, Product Differentiation, and Focus (Porter, 1994):

1. Low Cost Strategy (cost leadership), namely efforts to increase competitiveness by emphasizing efforts to produce standard products (same in all aspects) with very low per unit costs. In terms of customer behavior, this type of strategy is very suitable for the needs of customers who are included in the low-involvement behavior category, when consumers do not (too) care about brand differences, (relatively) do not need product differentiation, or if there are a large number of consumers who have bargaining power. -significant bargain. In a managerial context, a low-cost strategy demands the ability to meet organizational and resource requirements. This strategy is only possible if it has several advantages in the field of resources, especially the ability in product marketing, HR creativity and talent, strict supervision, market research, strong distribution, work skills, and low distribution and promotion costs. Meanwhile, in terms of organization, institutions must be strong and able to carry out: coordination between related management functions, recruiting highly skilled personnel, target-based incentives (results-based incentive allocation).
2. Product Differentiation Strategy (differentiation). This strategy emphasizes the ability to find its own uniqueness in the target market. The uniqueness of the products (goods or services) put forward allows a company to attract the maximum interest from potential consumers.
3. Strategy Focus (Focus). The focus strategy is used to build competitive advantage in a narrower market segment. This type of strategy is intended to serve the needs of consumers who are relatively small in number and whose decision to buy is relatively unaffected by price. The conditions for implementing this strategy are the presence of sufficient market size, good growth potential, and not too much attention from competitors in order to achieve success. This strategy will be more effective if consumers need a particular feature that is not in demand by competing companies. Usually

companies that operate with this strategy concentrate more on a certain market group, a certain geographical area, or certain goods or services with the ability to meet consumer needs well.

b. Madrasah Competitiveness

Madrasah/school competitiveness as contained in the Regulation of the Minister of National Education Number 41 of 2007 concerning Process Standards, is stated as "the ability to show better, faster or more meaningful results" which is indicated by a number of indicators, namely;

1. Students who enter are strictly selected and can be accounted for based on academic achievements, psychological tests and physical tests;
2. Educational facilities and infrastructure are fulfilled and conducive to the learning process;
3. The climate and atmosphere are supportive for learning activities;
4. Teachers and education staff have high professionalism and an adequate level of welfare;
5. Improving the curriculum so that it meets the needs of students who generally have a high learning motivation compared to students of their age;
6. Student study hours are generally longer due to the demands of the curriculum and student learning needs;
7. The learning process is of higher quality and can be accounted for to students and guardians of students;
8. Beneficial for the environment.

Regarding the indicators of the ability of madrasas to be competitive, Reynold and Peter Cutance (1996) refer more to four main aspects of madrasas, namely:

1. Student Aspect;
 - a. The quality of graduates is recognized by other institutions with indications: student test scores are above the average for other groups of students at the same level;
 - b. The teacher and student both work hard to succeed;
 - c. The pupils are satisfied with the school;
 - d. Students referred for mental health services are low compared to other schools;
 - e. Students win sports competitions and other extra activities;
 - f. Many students take foreign language, art and physics studies.
2. Teacher Aspect;
 - a. Teachers plan lessons adequately;
 - b. Teacher staff is sufficient for students;
 - c. Teacher members work together, share ideas, and help each other;

- d. Low teacher turnover;
- e. Low teacher conflict.
- 3. Institutional activities
 - a. The school has a program to celebrate national and religious holidays;
 - b. Interesting extracurricular programs for students;
 - c. High institutional morale.
- 4. Parents accept their children's study results well; parents have the choice to send their children to favorite schools compared to other schools.

III. RESULTS

From the research findings at the two institutions, the cross-site findings related to Islamic boarding school innovation to increase competitiveness are as follows:

1. Madrasah Islamic Boarding School Innovation Program in Increasing Madrasah Competitiveness
 - a. The establishment of the madrasah pesantren innovation policy in State MTs is a policy of efforts to adjust the Ministry of Religion's policies regarding boarding madrasas and boarding education with the Islamic boarding school education system
 - b. The policy of establishing Islamic boarding schools can be carried out by changing dormitories to become pesantren
 - c. The policy of establishing a completely new pesantren.
 - d. The objectives of the madrasah pesantren innovation are; a) take advantage of the Ministry of Religion's policies regarding boarding madrasas, religious education programs and boarding schools; b) changing dormitories into pesantren; c) choosing a modern pesantren system or combining modern pesantren and salaf pesantren; d) creating students who excel in language, morality and the yellow book; d) improve academic guidance and behavior of superior class students; e) provide flexibility in study time for students.
 - e. Madrasah pesantren innovation policy programs are realized through; a) research on Islamic boarding school management models in various madrasas that manage Islamic boarding schools; b) utilization of classrooms as Islamic boarding schools dormitories, partnerships with surrounding Islamic boarding schools; c) submission of procurement of infrastructure facilities to the government; d) establishment of the Ministry of Religion curriculum as an academic curriculum and a separate Islamic boarding school curriculum; d) recruiting Islamic boarding school teachers from elements of salaf and modern Islamic boarding schools, and prioritizing alumni; e) recruitment of santri through mandatory dormitory policies for special religious program
2. Implementation of Madrasah Islamic Boarding School Innovations in Increasing Competitiveness
 - a. The establishment of modern pesantren in madrasas or the establishment of pesantren which combines modern and salaf
 - b. The madrasah Islamic Boarding School management system with the pattern of the madrasa head as the person in charge and the pesantren head is responsible to the madrasa head.
 - c. Procurement of classrooms as dormitories, in partnership with surrounding Islamic boarding schools, and construction of dormitories by the government
 - d. The madrasah pesantren curriculum uses the MTsN Kanwil academic ma'had curriculum approach and an additional curriculum that is formulated internally in the madrasah;
 - e. Recruitment of madrasah Islamic boarding schools teachers from elements of salaf and modern Islamic boarding schools by prioritizing alumni;
 - f. Recruitment of students through mandatory dormitory policies for special religious program students and outreach (promotion) for non-religious students.
3. Evaluation of Islamic Boarding School Innovation in Increasing Competitiveness
 - a. Evaluation activities are carried out by the head of the madrasa, the madrasah committee, waka and pesantren administrators regarding the pesantren infrastructure and education as a supporter of madrasah education.
 - b. Evaluation result;
 - 1) The absence of kiai elements in Islamic boarding schools is a weak point in moral education so that it requires the recruitment of caregivers with a pesantren background
 - 2) The superiority of foreign languages experienced a setback so that the target was changed to a study of the yellow book and tahfidz as the flagship of Islamic boarding schools.
 - 3) There is a dense schedule of activities that makes it difficult for students and it is necessary to rearrange the schedule in an integrated manner.
 - 4) The existence of Islamic boarding schools increases the interest of prospective students and student guardians.

IV. DISCUSSION

A. Madrasah Islamic Boarding School Innovation Program in Increasing Madrasah Competitiveness

The innovation process requires three fundamental actions, namely the policy program or innovation decision stage that takes into account the knowledge of innovation needs and awareness, the innovation implementation stage includes application, evaluation and follow-up, and the innovation confirmation stage as a form of rejection or acceptance of the innovation being carried out (Fred, 2011). Based on research findings, the innovation strategy of madrasah pesantren in increasing the competitiveness of public madrasas is as follows;

1. Establishment of the madrasah pesantren innovation policy program as an effort to adjust the Ministry of Religion's policy regarding boarding madrasah and boarding education with the Islamic boarding school education system
2. The establishment of a madrasah boarding school can be done by converting a dormitory into a boarding school or establishing a new boarding school.
3. The objectives of the madrasah pesantren innovation are; a) take advantage of the Ministry of Religion's policies regarding boarding madrasas, religious education programs and boarding schools; b) changing dormitories into pesantren; c) choosing a modern pesantren system or combining modern pesantren and salaf pesantren; d) creating students who excel in language, morality and the yellow book; d) improve academic guidance and behavior of superior class students; e) provide flexibility in study time for students.
4. Islamic boarding school innovation policy programs are realized through; a) research on Islamic boarding school management models in various madrasas that manage Islamic boarding schools; b) utilization of classrooms as Islamic boarding schools dormitories, partnerships with surrounding Islamic boarding schools; c) submission of procurement of infrastructure facilities to the government; d) establishment of the Ministry of Religion curriculum as an academic curriculum and a separate Islamic boarding school curriculum; e) recruitment of Islamic boarding school teachers from elements of salaf Islamic boarding schools and modern Islamic boarding schools; f) mandatory dormitory policy.f) kebijakan wajib asrama.

B. Implementation of Madrasah Islamic Boarding School Innovation in Increasing Madrasah Competitiveness

Based on research findings, the implementation of madrasah pesantren innovations in increasing the competitiveness of madrasahs in public Islamic senior high schools is as follows; a) The establishment of modern pesantren in madrasas or the establishment of pesantren

which combines modern and salaf; b) Islamic Boarding School management system with the pattern of the head of the madrasa as the person in charge and the head of the pesantren is responsible to the head of the madrasa; c) Procurement of classrooms as dormitories, in partnership with local Islamic boarding schools, and construction of dormitories by the government; d) The pesantren curriculum uses the MTsN Kanwil academic ma'had curriculum approach and an additional curriculum formulated internally in the madrasah; e) Recruitment of Islamic boarding schools teachers from elements of salaf Islamic boarding schools and modern Islamic boarding schools by prioritizing alumni; f) Recruitment of students through mandatory dormitory policies for special religious program students and outreach (promotion) for non-religious students.

C. Evaluation of Madrasah Islamic Boarding School Innovation in Increasing Madrasah Competitiveness

Based on research findings, the evaluation of Islamic boarding school innovations in increasing competitiveness is as follows; a) Evaluation activities are carried out by the head of the madrasa, the madrasa committee, deputy head of the madrasa and pesantren administrators regarding pesantren facilities and education as a supporter of madrasah education; b) The absence of kiai elements in the existing pesantren in madrasas is a weak point of moral education so that it requires the recruitment of caregivers with a pesantren background; c) The superiority of foreign languages experienced a setback so that the target for the study of the yellow book and tahfidz were changed as superior; d) There is a density of activities that make it difficult for students; e) The existence of pesantren in madrasas increases the interest of prospective students and parents of students.

The evaluation stage is the final stage in management, as the main tool for obtaining information on program results. There are three basic assessment activities carried out in evaluation, namely: reviewing external and internal factors which form the basis for the current strategy, measuring performance, and taking corrective steps (Fred, 2011). The parties involved in the evaluation of Islamic boarding school innovations are the madrasa managers as organizers, the pesantren managers as the person in charge of the program and the students or guardians of the students as users.

V. CONCLUSION

The conclusions from research in the two educational institutions above include:

1. Madrasah pesantren innovation programs in increasing the competitiveness of madrasas at MTsN 2 Kediri Regency and MTsN 2 Kota Kediri are; 1) Determination of the implementation of Islamic boarding schools; 2) determining the objectives of implementing Islamic

Mambaul Jazilah et al, Islamic Boarding School Innovation to Improve Madrasah Competitiveness (Multi Case Studies at MTsN 2 City of Kediri and MTsN 2 Kediri)

- boarding schools; 3) formulation of realization program consisting of; a) research on Islamic boarding school management models in various madrasahs that manage Islamic boarding schools; b) utilization of classrooms as Islamic boarding schools dormitories, partnerships with surrounding Islamic boarding schools; c) submission of procurement of infrastructure facilities to the government; d) establishment of the Ministry of Religion curriculum as an academic curriculum and a separate Islamic boarding school curriculum; d) recruiting Islamic boarding school teachers from elements of salaf and modern Islamic boarding schools, and prioritizing alumni; e) recruitment of santri through mandatory dormitory policies for special religious program students and outreach (promotion) for non-religious students
2. The implementation of madrasah pesantren innovations in increasing competitiveness is the action of madrasah managers in; a) Establishment of pesantren in madrasahs; b) Application of the pesantren management system with the pattern of the madrasah head as the person in charge and the pesantren head being responsible to the madrasah head; c) Procurement of Islamic boarding schools in madrasahs or partnering with surrounding Islamic boarding schools; d) application of the pesantren curriculum using the Ma'had academic curriculum approach at MTsN Regional Offices and an additional curriculum formulated internally by the madrasah; e) Recruitment of Islamic boarding schools teachers from elements of salaf Islamic boarding schools and modern Islamic boarding schools by prioritizing alumni; f) Recruitment of students through mandatory dormitory policies for special religious program students and outreach (promotion) for non-religious students.
3. Evaluation of madrasah pesantren innovations in increasing madrasah competitiveness is carried out by madrasah managers, pesantren managers and pesantren service users (walisantri). From the evaluation carried out, it was found that; a) The absence of kiai elements in Islamic boarding schools is a weak point in moral education so that it requires the recruitment of caregivers with a pesantren background; b) The superiority of foreign languages experienced a setback so that the target for the study of the yellow book and tahfizh were changed as superior; c) There is a density of activities that makes it difficult for students so that it is necessary to rearrange the schedule of pesantren activities that are integrated with their madrasah; d) The existence of pesantren in madrasahs increases the interest of prospective students and parents of students.

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Mambaul Jazilah et al, Islamic Boarding School Innovation to Improve Madrasah Competitiveness (Multi Case Studies at MTsN 2 City of Kediri and MTsN 2 Kediri)

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