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MANAGEMENT MODEL OF INNOVATION DEVELOPMENT IN ISLAMIC BOARDING SCHOOLS IN ERA 4.0 IN JEPARA DISTRICT Ali As'ad_ Abstak : Penelitian ini bertujuan untuk: (1) menjelaskan pengertian pondok pesantren; 2) menjelaskan landasan agama dan landasan filosofis dan landasan sosial Budaya manajemen Pondok Pesatren; dan (3) menjelaskan pengembangan kurikulum pondok pesantren di jepara.

Penelitian ini dilaksanakan di beberapa pondok pesntren kabupaten Jepara. Penelitian ini menggunakan metode kualitatif dengan menekankan deskriptif dan analisis masalah yang menggunakan jenis analisis masalah (field research)yang menfokuskan pada studi analisis. Jadi penelitian ini adalah upaya untuk membuktikan mengembangkan dan menemukan bukti kongkret kebenaran sebuah model yang telah ada.

Hasil penelitian menunjukkan bahwa pengembangan merupakan suatu metode yang di gunakan untuk suatu hasil produk tertentu serta menguji keefektifan dari produk tersebut.Upaya untuk mengembangkan ilmu pengetahuan dan temuan temuan baru. Jadi penelitian ini adalah upaya untuk membuktikan mengembangkan dan menemukan bukti kongkret kebenaran sebuah model yang telah ada.

Kata Kunci: Manejemen Pengembangan Pondok Pesatren Era 4.0 Abstract : This study aims to: (1) explain the meaning of Islamic boarding schools; 2) explain the basis of religion and philosophical foundation and social foundation Management culture of Islamic Boarding Schools; and (3) explain the curriculum development of Islamic boarding schools in Jepara.

This research was carried out in several Jepara district Islamic boarding schools. This study uses a qualitative method by emphasizing descriptive and problem analysis using

a type of problem analysis (field research)that focuses on analytical studies. So this research is an attempt to prove developing and finding concrete evidence of the truth of an existing model.

The results of the study show that development is a method used for a particular product outcome and testing the effectiveness of the product. Efforts to develop new knowledge and findings. So this research is an attempt to prove developing and finding concrete evidence of the truth of an existing model Keywords: Management of Era 4.0

Islamic Boarding School Development INTRODUCTION Islamic boarding schools are the oldest Islamic educational institutions in Indonesia and grow together with the Islamic broadcasting period. Boarding schools are generally founded by clerics / kyai with independence, simplicity and sincerity. Educational institutions Islamic boarding schools before the 1960s are known as huts.

This term according to Zamakhsyari Dhofier is known for dormitories or residences inhabited by santri mostly made of bamboo. Perhaps the word pondok comes from Arabic funduq which means dormitory or hotel._ KH. Abdurrahman Wahid or known as Gus Dur said that the pesantren is a place inhabited by santri.

This statement is manifested by the significance of the characteristics of Islamic boarding schools as an integral educational environment as he likens it to a military academy._ The existence of an Islamic boarding school's educational model has lived in the Indonesian culture for centuries ago and continues to this day._ Islamic boarding school education has been recognized by western scholars such as Van Den Berg, Hurgronje and Geertz who are very influential in the formation and maintenance of the social, political, cultural and religious life of rural people throughout Indonesia _ Along with the times, education in Islamic boarding schools has also undergone a very rapid change and development in particular the curriculum and learning methods.

Some Islamic boarding schools still maintain a typical education system of pesantren independently in both the curriculum and the learning and education process._ This study aims to explain the meaning of Islamic boarding schools, explain the basis of religion and the philosophical foundation and social basis of the management culture of Islamic Boarding Schools, and explain the curriculum development of Islamic boarding schools in Jepara.

This research is expected to be useful theoretically can provide support for the results of similar research and enrich the results of previous studies, as well as the development of theories about curriculum implementation in efforts to organize education, given the

problem of such huts still haven't found an ideal meeting point in educational institutions huts in Indonesia optimally.

Practically, the findings of this study can provide valuable information and input for researchers, for the government as input for the government to immediately issue policies on the importance of structuring the development of curriculum implementation in Islamic boarding schools. Method / Material Research was conducted using qualitative methods by emphasizing descriptive and analytical problems that use this type of problem analysis (fieldresearch),which focuses on the study of the analysis The cornerstone Model Pengembaanga manejemen cottage Pesantren Era 4.0

Jepara There are four grounds, namely philosophical foundation, foundation psychology, social cultural foundation, and the foundation of technological development. Results and Discussion Definition of Islamic Boarding Schools Educational institutions Islamic boarding schools before the 1960s are better known as huts. This term according to Zamakhsyari Dhofier is better known as dormitories or residences inhabited by santri mostly made of bamboo.

comes from Arabic funduq which means dormitory or hotel._ While according to KH.Abdurrahman, boarding schools are defined as a place inhabited by santri. This statement shows the importance of the characteristics of pesantren as an integral educational environment. As he likens it to a military academy._ The word is derived from the boarding school students who got the prefix pe- and the suffix -an meaning abode of the students.

Professor Johns said that the term santri comes from Tamil, which means the teacher recites, while CC Berg argues that the word santri comes from the word shastri derived from the Indian language which means holy books, religious books and books about science._ Terminologically, many restrictions given by experts, M. Arifin, for example, define pesantren as an Islamic religious education that grows and is recognized by the surrounding community_ And in some literature it is stated that Islamic boarding schools are a modification of a Hindu religious education institution called mandala which is then given Islamic touches.

Islamic boarding schools carry out several roles, mainly as educational institutions. If there is an Islamic education institution which also plays a role as a religious, scientific, coaching, community development, and at the same time a cultural knot, then that is the boarding school._

Islamic boarding schools, even though they are basically Islamic educational institutions,

however, they have additional functions that are not less important than those of education. It is a means of information, cultural reciprocal communication with the community, a place for fertilizing community solidarity, and so on._ Islamic Boarding Schools are the oldest Islamic educational institutions in Indonesia that grow together with the Islamic broadcasting period.

Boarding Schools are generally founded by ulama / kyai with independence of simplicity and sincerity. Islamic boarding schools are educational and da'wah institutions founded by Sheikh Maulana Malik Ibrahim in 1399 AD To spread Islam on Java. Furthermore, the person who succeeded in establishing and mating the Islamic boarding school is Raden Rohmat (Sunan Ampel).

He founded the pondok pondok pondok first in yellow flower. Then he moved to Ampel Denta Surabaya and set up a boarding school there in the end he was known as Sunan Ampel. Then a number of Islamic boarding schools were erected by the students and their daughters such as Giri boarding school founded by Sunan Giri Demak boarding school by Raden Patah and Islamic boarding schools. Tuban Sunan Bonang._

Islamic boarding schools, even though they are basically Islamic educational institutions, however, they have additional functions that are not less important than the education function. It is a means of information, cultural reciprocal communication with the community, a place for fertilizing community solidarity, and so on._

1) Education System for Islamic Schools Boarding Islamic boarding schools are systemic educational institutions. It contains goals, values ??and various elements that work in an integrated manner with each other and inseparable. The term system comes from the Greek "systema", which means a set of parts or components that are interconnected regularly and are a whole.

Thus the education system is the totality of the interaction of a set of educational elements that work together in an integrated manner and complement each other towards the achievement of the intended educational goals._ The development of the world has given birth to a progress of the modern age fundamental changes in socio-cultural structures often hit various establishments.

Therefore the pesantren education system must always make an effort to reconstruct understanding of its teachings in order to remain relevant and survive_. The development for reconstruction has been understood. As is the rule of al-Muhafadzatu 'ala al-qadimi ash-shalih wa al-akhdzu bi al-jadid al-ashlah. This rule is a strong legality of all efforts to establish a model rekonstruksi.Kebebasan boarding school is a necessity,

as long as it can not be separated from the frame al-ashlah (better) .So also, when schools are required to reconstruct the world as a consequence of the progress of the modern world, the aspect al -ash be a keyword that must be held._

The basic components that make an educational institution called pesantren, according to Zamakhsyari Dhofier, are five components including the following: 1. Kyai Kyai are very diverse, including: ajengan, eagle in West Java; master teacher, master shaykh in Sumatra. Kyai is a charismatic figure who is believed to have extensive religious knowledge as a leader and owner of Islamic boarding schools.

Kyai is a central figure who plans, organizes, and controls all implementation of educational activities in boarding schools._ This dual position made it difficult for the clerics to become leaders of the pesantren; but the kyai are creative leaders who always succeed in developing pesantren in new dimensions; and the panoramic view of the compound-faced life of the pesantren today, is an indication of the genius creations of the clerics._ 2.

Pondok Pondok, a dormitory for santri, is a characteristic of the pesantren tradition, which distinguishes it from the traditional education system in mosques that develop in most Islamic regions in other countries. The surau education system in the Minangkabau or Dayah area in Aceh is basically the same as the cottage system, the different ones are just names._

So it can be concluded that Islamic Boarding Schools are the oldest Islamic educational institutions in Indonesia that grow together with the Islamic broadcasting period. Boarding Schools are generally founded by ulama / kyai with independence of simplicity and sincerity. Management Foundation Islamic Boarding Schools Some experts have explained the principles or foundation of curriculum development.

Nana Sudjana said there are three foundations, namely philosophical foundation, social cultural foundation and psychological foundation._ Nasution mentions that there are four foundations, namely philosophical foundation, psychological basis, sociological foundation, and organizational foundation._ Nana Syaodih Sukmadinata said four foundations, namely a philosophical foundation, a psychological foundation, a socio-cultural foundation and a foundation for the development of technological science_ Omar Mohammed Al-Toumy Al-Syaibany also said four foundations, namely the foundation of religion, the foundation of philosophy, the foundation of psychology, and the foundation of sociology_.

From the opinions of experts above, it can be said that there are four foundations of

curriculum development, namely: 1. The Foundation of Religion This foundation of religion arises mainly from Islamic education thinkers, who generally have the establishment of all existing systems in society, including the Islamic education system , must lay the foundation of philosophy, goals, and curriculum in the teachings of Islam.

in Islam, the main sources of religious teachings are the Qur'an and as-Sunnah, and other sources are ijtihad. From these sources education is developed, such as the formulation of educational objectives, materials and implementation strategies._ 2. Philosophical foundation The term philosophy comes from the word philein which means love or love something. The sophia word means virtue or wisdom.

It is thus clear that people who study philosophy are expected to be wise people in their behavior._ Basic philosophy, this basis gives direction and compass to the purpose of education. With a philosophical basis so that the composition of the curriculum contains one truth, especially truth in the field of value values ??as a view of life that is believed from a truth.

This is because a philosophy study is a value system, both related to the way of life and life, norms that arise from an individual group of people or a nation based on the influence of religion, customs and individual concepts about education_. 3. Psychological Psychological Basically, this basis considers the psychological stages of students related to physical development, maturity, physical, intellectual, language, emotional, social talent, individual needs and desires, interests and abilities.

The psychological basis is divided into two types, namely: first the psychology of learning, the nature of the child can be educated, taught and given a number of material and knowledge. Besides that the nature of the child can change his attitude and can accept the norms of norms, can learn skills skills based on the ability of the child.

Therefore how the curriculum provides learning opportunities for the child and how the learning process takes place, and in the circumstances of how the child gives the best results. Child psychology, namely to get a situation of learning situations for children to develop their talents. Therefore it is natural for children to be a determining factor in curriculum development that takes place during the teaching and learning process_. 4.

Socio-cultural The definition of a social-cultural foundation is the importance of the social and cultural aspects that develop in the community as a reference in curriculum development. This departs from one premise that education is born from, by, and for society and culture. Here there is a harmonious reciprocal relationship between education, society and culture.

According to Nana Syaodih Sukmadinata, there are three important characteristics of education in relation to society. a. Education contains value and gives value consideration. This is because education is directed at the development of children's personalities in accordance with existing values ??and expected by the community.

Therefore the purpose of education contains value, then the content of education must contain values. b. Education is directed at life in society. Education is not only for education, but preparing children for life in society. The young generation needs to know and understand what is in the community, have the skills to be able to participate in the community.

The implementation of education is influenced and supported by the local community as long as the education takes place. Community life affects the education process, because education is very inherent in people's lives. The educational process is part of the life process of society. The implementation of education requires support from the community, providing facilities, personnel, socio-cultural systems, politics, security and others._

Development of Islamic Boarding School Curriculum Models of curriculum development are an integral part of curriculum development studies, and are often considered to be a more important part of other dimensions, because the final result of the curriculum development process is a curriculum that is ready and feasible to use. Curriculum development needs to be taken through certain steps systematically so that a good curriculum can be produced.

Therefore curriculum development activities require a model that can be used as a theoretical basis for carrying out these activities. In curriculum development, the model is a theoretical review of the curriculum development process._[29]In other words, the curriculum development model is theories about the steps of curriculum development.

According to Nana Syaodih Sukmadinata, explained that "The selection of a curriculum development model is not only based on its strengths and goodness and the achievement of optimal results, but also needs to be adapted to the education system and education management system adopted, and which educational concept models are used". There are many models of curriculum development that have been put forward by education experts, especially the curriculum field.

In the following description, it will be stated among these models that it is considered quite influential in the practice of making the curriculum today. The curriculum

development model model includes a curriculum development model according to Robert S. Zails, namely: 1. Administrative model (line-staff) This model is known as a staff line or top-down model.

The work of this model is that education officials form a steering committee which usually consists of education supervisors, principles and core teaching staff. The steering committee is tasked with planning to provide guidance on policy outlines, preparing formulas for philosophy and general education goals. By completing the work they designate working group groups according to the needs of the members.

Working groups generally consists of teaching staff and curriculum specialists. The task is to arrange specific objectives, contents and learning activities. The results of the work are revised by the steering committee. If deemed necessary and although this is rare, a trial will be held to examine the feasibility of its implementation._ 2. The Grass Roots Model.

Development of curriculum components, one or all fields of study and all curriculum components. If the conditions have made it possible both in terms of teacher skills, facilities, fees and library materials, the model curriculum development grass roots will be better. This is based on the consideration that the teacher is the planner, executor and refiner of class teaching.

Curriculum development that is grass roots may only apply to certain fields of study, but may also be used for similar fields of study in other schools, or in all fields of study in schools or other regions_ The stages of research and development development according to Borg & Gall in Haryanti (2012) have 10 stages of model development, namely: 1.

Research and information collecting, namely the study of literature relating to the problems studied, measurement of needs, small-scale research, and preparation to formulate research framework. 2. Planning, is the preparation of a research plan related to the problem, determining the objectives to be achieved at each stage, the steps of the research and if possible / needed to carry out a limited feasibility study; 3. Develop preliminary form of product, which is to develop the initial form of the product to be produced.

Examples of developing learning materials, learning processes and evaluation instruments in learning. 4. Preliminary field testing, which is conducting initial field trials on a limited scale, involving 1 to 3 schools, with a total of 6-12 subjects. In this step data collection and analysis can be done by interview, observation or questionnaire; 5.

Main product revision, which is to make improvements to the initial product produced based on the results of the initial trial. 6. Main field testing, the main trial involving a wider audience. The results obtained from the trial were in the form of an evaluation of the achievement of the trial results (model design) compared to the control group. 7.

Operational product revision, which is to make improvements / improvements to the results of a wider trial, so that the product developed is already an operational model design that is ready to be validated; 8. Operational field testing, which is a step in the validation test of the operational model that has been produced. Conducted in 10 to 30 boarding schools involving 40 to 200 subjects. Testing is done through questionnaires, interviews, and observation and analysis of the results.

9. Final product revision, which is to make final improvements to the model developed to produce the final product (final); 10. Dissemination and implementation, dissemination of products / models developed to the general public / community, especially in education_ The development of Islamic boarding schools has followed the changes of the present time, which gave rise to fundamental changes in the socio-cultural structure with the dynamics of modernization, not least in the pesantren education system which always seeks to reconstruct understanding of the teachings of the teachings in order to stay relevant and survive._

Reconstruction in the development of Islamic boarding schools has been understood as explained in the fiqhiyah rules "Al-Muhafadhotu alal qodimi sholih wal akhdzu bil jadil al alashlah" This rule is a strong legality for all reconstruction efforts for the development of Islamic boarding schools. is a necessity, provided that it is inseparable from the frame of al-ashlah (better).

Similarly, when Islamic boarding schools reconstruct in development as a consequence of the progress of the modern world, the aspect of al-ashlah becomes a key word that must be held._ Development of a curriculum that can be applied in its implementation. The application of the model model should be based on constant factors so that review reviews of the model models discussed can be expressed consistently.

Conclusion Jepara district Islamic boarding school in accordance with the vision and mission of the pesantren itself 1. Religious foundation 2. philosophical basis 3. Psychological bases 4. Social bases Culture and Output and Input approaches have a level of importance of two levels lower than output. The expected output of the model of management development curriculum boarding school in Jepara, there are four kinds, namely the achievement of academic knowledge of religion, achievement of

academic knowledge generally, achievement skills or life skills and achievement in the field of non-academic Input boarding school there are five kinds 1, the policy goal and clear quality objectives 2. available and ready resources 3. highly competent dedicated staff and morality 4.

have high achievement expectations 5. focus on santri customers Development is a method used for a particular product outcome and testing the effectiveness of these products. Efforts to develop knowledge and new findings. So this research is an attempt to prove developing and finding concrete evidence of the truth of an existing model.

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