The Role of Islamic Boarding School Caregivers in Indonesia in Internalizing the Value of Islamic Leadership

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Abstract

Islamic boarding school is known as the oldest Islamic educational institution in Indonesia which has an important contribution in educating the nation. This study aims to examine the effect of Islamic leadership, coaching systems, and organizational climate on the work effectiveness of boarding school caregivers. This exploratory research uses an inferential quantitative approach. The subjects of this study were 80 caregivers of the modern Baitul Arqom boarding school in Jember, Indonesia consisting of male caregivers. The selection of subjects used a stratified random sampling technique where samples were taken with a certain level. Data collection was carried out using a questionnaire instrument. The data analysis technique used path analysis to determine the correlation using the SPSS statistical program. The findings of this study indicate that increasing Islamic leadership can increase the effectiveness of caregivers' work. Improvement of the coaching system can increase the effectiveness of caregivers' work. Improved organizational climate can increase the effectiveness of caregivers' work. Increasing Islamic leadership can improve organizational climate. Improvement of the coaching system can improve the organizational climate. Islamic leadership can improve the coaching system. This finding means that the effectiveness of the work of Islamic boarding school caregivers can be influenced by Islamic leadership, coaching systems, and a good organizational climate.

Keywords: *caregivers, coaching system, Islamic leadership, organizational climate, work effectiveness.*

INTRODUCTION

Education is an activity to develop all aspects of the human personality that lasts a lifetime by the values in society and culture. This is in line with Dewey's thinking that education is a necessity of life, a social function (a social function), as guidance (a direction), as a means of growth (as growth) that prepares, opens, and forms life discipline (Mooney, 2013). The education system in Indonesia based on the Law of the Republic of Indonesia Number 20 of 2003 recognizes 3 pathways which include formal, non-formal, and informal education. Formal education is divided into basic education, secondary education, and higher education with a curriculum set by the government. However, the education system in formal schools has not been able to fully realize the goals of national education (Broucker et al., 2018). This is because conventional education focuses more on academic education, while religious education that affects character and character building is only given as additional subjects. The issue of

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character and morality has become a big problem faced by the Indonesian nation along with the advancement of science and technology as part of world globalization (Tolchah & Mu'ammar, 2019). Some of the impacts of globalization are related to the character of the current generation which is more individualistic, excessive freedom, lack of politeness and manners, and the ease of providing information without filtering, causing problems (Anadza & Pasopati, 2021).

As a result, there is a lot of moral damage in society due to the lack of religious education both at home and at school. Seeing this, the awareness of parents grows to send their children to religious educational institutions, one of which is Islamic boarding schools. Islamic boarding schools in the Law of the Republic of Indonesia Number 20 of 2003 are one form of religious education organized by the government and or community groups of religious adherents, by the laws and regulations (paragraph 1), and can be held on formal, non-formal and informal channels (verse 3). Meanwhile, the difference between the Islamic boarding school education system and others is that in Islamic boarding schools for 24 hours, students are required to live in dormitories (Isbah, 2020). Despite the differences in the origins of the Islamic boarding school, since it was first founded by Syech Maulana Malik Ibrahim in 1399 AD, then continued by Raden Rahmat (Sunan Ampel) in Kembang Kuning, the Islamic boarding school has been able to continue to take part to this day. From the Dutch colonial era, the old order, the new order to the reformation, Islamic boarding schools continue to exist and color and make a significant contribution to this nation (Ridwan, 2020). There have been so many world-caliber figures who have emerged from the Islamic boarding school, Sheikh Nawawi al-Bantenî, Syaichona Muhammad Khalil, and KH. Hasyim Asy'ari is a concrete example of the capabilities of Islamic boarding school alumni (Huda et al., 2020).

Islamic boarding school, which is the oldest type of character education in Indonesia, has a great influence in shaping the character and morality of society. Islamic boarding school is still considered to be one of the educational institutions that can provide good character education (Baharun & Maryam, 2018). The history of education in Indonesia notes that Islamic boarding school is the oldest form of indigenous educational institution in Indonesia. Islamic boarding school is not only synonymous with the meaning of Islam, but also contains the meaning of authenticity (indigenous) Indonesia, because its existence began to be known in the archipelago in the 13-17 century period, and in Java in the 15-16 century (Sakai & Isbah, 2014). This opinion seems to be justified by the absence of Islamic boarding schools in other Islamic countries. Islamic boarding schools are also famous for their distinctive culture, both from an unpretentious and ascetic lifestyle to a tradition of character education (Shakeel, 2018). This Islamic boarding school tradition has always been carefully guarded, even from its inception until today. As time goes by, the system that used to be a contemporary system has now been transformed into something conventional, from the most modern to the traditional and orthodox (Hilmy, 2018).

So many phenomena that emerged from the journey of Islamic boarding schools in Indonesia brought their consequences both in terms of growth and development. When the Indonesian people are in the struggle to build the nation's morals and ethics and rely on the understanding of true education in Islamic boarding schools. It is precisely from the Islamic boarding school itself that various frictions arise, both those that occur and those that are made up (Parra et al., 2021). The problems of Islamic boarding schools as "terrorist nests", Islamic boarding schools as "inhibitors" for the advancement of Muslim youth, boarding schools that are not hygienic, boarding schools that are not able to produce students and female students who can become role models for the community and Islamic boarding schools that close themselves to change (Ritchey & Muchtar, 2014).

Research Problem

Based on these conditions, many problems need to be solved. Among the problems faced by Islamic boarding schools, there are several. First, the quality of Islamic boarding schools is currently getting better (Anggadwita et al., 2021). However, this increase has not been as expected by the community, especially Salafi Islamic boarding schools which are considered exclusive. The existence of this Islamic boarding school still requires maximum handling, especially in terms of administration and sustainable development (Mensah, 2019). Second, the leadership at several Islamic boarding schools is currently still centered on the kyai. Kyai is the main figure on which all the elements of the cottage depend on him (Hanafi et al., 2021). In this case, the kyai is not only a spiritual leader (spiritual leader) for his students but also a community leader (leader of the people), economic leader (economic leader), intellectual leader (intellectual leader), administrative leader (administrative leader), emotional (emotional leaders) and even exoteric leaders (relying on the formal aspects of the Islamic boarding school). The fact found in Islamic boarding schools today is that there are not many kyai who can play a comprehensive role and become role models in all aspects of life in society, especially in the cottage complex they lead (Taufiq, 2021).

Third, the cottage development system still relies on a single policy of the cottage caregiver. The coaching system that still relies on classical patterns such as what is happening in Salafi Islamic boarding schools, for example, is limited to understanding the Qur'an and hadith and carrying out other worship services (Arribath et al., 2021). The development of Islamic boarding school which then adopts the patterns of fostering Islamic schools such as Madrasas is also still considered lacking. Islamic boarding schools are expected not only to be able to master books and other Islamic rituals but also various other life skills such as foreign language skills, mastering skills related to information, communication, and technology as well as other vocational skills (Rohman et al., 2021). Fourth, the organizational climate which is very monotonous and rigid is also one of the problems with the lack of speed at which Islamic boarding school responds to various developments and progress. Many physical boarding schools look run down and dirty (Lutfauziah et al., 2020). The number of students who occupy too many rooms makes it seem uncomfortable. Bathrooms, latrines, and laundry facilities are not hygienic so it is not uncommon for students to suffer from various types of skin and respiratory diseases. Likewise, the organizational climate focuses on the figure of Kyai as "the boss" (Fathurrochman et al., 2019). All orders, orders, and recommendations are understood, accepted, and implemented by all components of the cottage.

Fifth, the effectiveness of boarding school caregivers is a phenomenon that is most often discussed. Usually, the bigger the name of an Islamic boarding school, the public assumes that the Islamic boarding school has good work effectiveness and of course the caretakers of the boarding school work professionally (Arifin et al., 2018). Vice versa, small and newly developed Islamic boarding schools, except for the big names of the kyai, are considered as their caregivers who have not been proven to have an effective work ethic. This is different from the case with modern boarding schools which have organized Islamic boarding schools that have compatible curricula (Ilyasin, 2020). An Islamic boarding school that has set various standards in their management, including the quality standards of their graduates. Several things are being faced by Islamic boarding schools in carrying out their development. First, the image of Islamic boarding school as an educational institution that is traditional, not modern, informal, and even opinionated as an institution that breeds terrorism, has influenced people's mindsets to leave the world of Islamic boarding school (Di Puppo & Schmoller, 2020). This is a challenge that must be answered as soon as possible by the world of Islamic boarding schools today. Second, the supporting facilities and infrastructure that are seen are still inadequate. Not only in terms of building infrastructure that must be addressed immediately but there are also Islamic boarding schools that still lack cottage (dormitory) space as a place to settle for students

(Asadullah, 2018). So far, the life of a boarding school that is full of simplicity and modesty seems to still require a level of awareness in implementing a clean and healthy lifestyle that is driven by the arrangement and provision of proper and adequate facilities and infrastructure.

Third, human resources. Even though there is no doubt about human resources in the religious field, to improve the existence and role of Islamic boarding schools in the social life of the community, efforts to improve the quality of human resources still need serious attention (Suroso et al., 2021). The provision and improvement of human resources in the field of institutional management, as well as fields related to the social life of the community, must be considered by Islamic boarding schools. Fourth, accessibility and networking. Increasing access and networking is one of the needs for the development of Islamic boarding schools (Oktari et al., 2018). Mastery of access and networking in the world of Islamic boarding schools still looks weak, especially Islamic boarding schools located in remote and small areas. The disparity between large and small Islamic boarding schools is visible (Mirza & Meetoo, 2018). Fifth, institutional management. Management is an important element in the management of Islamic boarding schools. At this time it is still seen that Islamic boarding schools are managed traditionally, especially in the mastery of information and technology which is still not optimal (Machmud, 2020).

This can be seen in the documentation process (database) of students and alumni of Islamic boarding schools which are still less structured. Sixth, institutional economic independence. Financial needs have always been an obstacle in carrying out Islamic boarding school activities, both related to the needs of Islamic boarding school development and in the process of Islamic boarding school daily activities (Kuran, 2018). Not a few Islamic boarding school development processes run for a long time, only waiting for donations or donations from outside parties, even having to do fundraising on the side of the road. Seventh, the curriculum is oriented towards the life skills of students and the community. Islamic boarding schools still concentrate on increasing the religious insight and experience of students and the community (Abdullah et al., 2019). If you look at the challenges ahead that are getting tougher, increasing the capacity of students and the community is not only enough in the religious field, but must be supported by skills that are experts.

Research Focus

Anticipating misinterpretation, this research is limited to four main variables, namely the effectiveness of the work of the boarding school caregivers which in this case relies on the work ethic of Kyai, educators, and education staff at the Modern Islamic Boarding School Baitul Arqom Jember. Islamic leadership is shown by the leader of the cottage. The coaching system implemented by the cottage is by the policy of the cottage and the organizational climate of the cottage, both the organizational climate that is seen physically and non-physically.

LITERATURE REVIEW

Some literature is used to define the themes that will be studied in this research. This is to facilitate and provide a clear picture of the themes of the study.

Effectiveness in Organizational Context

Effectiveness is related to the ability to choose the right target, the limitation is the ability of the organization to adapt to realizing its goals (Hoffman et al., 2011). According to Langton, an organization must fulfill several requirements to be said to be healthy and effective, an organization has the right time, methods, and tools used, all elements work well together, and can be an example for each organization (Aryani & Widodo, 2020). Therefore, broadly speaking, the limits of an organization's work effectiveness can be

formulated as follows (1) the products produced; (2) efficiency in all activities; (3) there is the satisfaction of all parties; (4) can adapt, and (5) ensure survival. To enable performance-oriented methods to be successful, it is necessary to measure/assess several core projects that have been implemented and are re-planned for their implementation in the future. The problem is whether managers pay sufficient attention to this issue (Eketu et al., 2021). Understanding organizational effectiveness in the formulation of a more comprehensive view in the sense of discussing organizational effectiveness issues based on various measures that organizational effectiveness reflects the cycle of the input process output, not merely output and can describe the reciprocal relationship between the interests of the organization and the needs of the environment in which the organization it is (Yukl, 2012). Thus, good work for a leader or caregiver is not necessarily effective if it is done or decided not to have a positive effect on employees or students (Grimm, 2010).

Islamic Leadership in Islamic Boarding Schools

Leadership is the way a leader influences the behavior of others (subordinates) in thinking and acting so that their behavior (subordinates) which was originally individualistic becomes organizational behavior. The size of the effect/influence of a leader in influencing subordinates to carry out activities as members of the organization is very dependent on the power it has (Pawirosumarto et al., 2017). Leadership is the process of influencing a group of people to create their voluntary participation in efforts to achieve company goals (Korzynski et al., 2021). Leadership can also be interpreted as an interaction between two or more people which often involves structuring or restructuring the situation, perceptions, and expectations of members (Thomas & Rowland, 2014). From some of the notions of leadership that has been formulated, there are main similarities that can be underlined, among others, that leadership is closely related to a form of cooperation between a person and a group of other humans who have the same goals that have been set previously. Leadership is the process of influencing subordinates in carrying out their duties as members of the organization (Rita et al., 2018). In leadership, there is the involvement of other people or parties as subordinates who have the will or are willing to accept direction from the leader. A leader is someone who has the power with which he can inspire subordinates to carry out organizational activities and achieve satisfactory performance (Purwanto et al., 2019). In exercising their influence, a leader is active in making plans, coordinating, conducting experiments, and leading work to achieve common goals.

Effective leadership must provide direction to the efforts of all subordinates' work in achieving organizational goals, without leadership or guidance the relationship between individual goals and organizational goals may become weak (Luria et al., 2014). Leaders are individuals who can improve the performance, discipline, and job satisfaction of subordinates in running the organization to achieve goals. Effective leadership depends on a solid managerial foundation (Feng et al., 2019). For this reason, leadership is sought to influence people or individuals (interpersonal), through the communication process to achieve one or more goals (Hoover et al., 2010). The concept of "imamah" meant by Al-Mawardi is related to leadership in the context of a State. However, this does not deny the existence of leadership in a smaller scope of a country such as the leadership of religious social organizations. The characteristics of Islamic leadership in the conception of the Qur'an are known as "ulul albab" (Adnan et al., 2017). In terms of language, the word Ulul albab consists of two words, namely ulul which means "who has" and the word al-Albab which comes from the word l-b-b which forms the word al-lubb which means "brain" or "mind" (intellect). The word al-Albab is showing the plural of the word al-lubb. Al-Albab here does not mean it has the meaning of the brain or mind of some people but is only owned by someone (Afista & Bakar, 2021). Thus, ulul albab is a person who has a multi-layered brain. The building of the concept of Islamic leadership which is described as insane ulul albab consists of three principles that interact with each other in the form of remembrance, though, and good deeds. Along with that, an Islamic

leader must have a solid Islamic creed, great morals, breadth of knowledge, professionalism, and fair dealing.

Guidance System and Environmental Climate in Islamic Boarding Schools

Coaching includes maintaining and providing guidance towards growth towards maturity by providing education, guidance, and so on for those being fostered (Vermeer, 2010). The inculcation of the given values certainly cannot be done in an instant, this requires a process, namely socialization (Ferreira & Serpa, 2019). Through the process of socialization, a person will recognize values and norms, and then identify himself as a person. Socialization is a process in which a person lives or internalizes the values and norms of the group in which he lives so that a unique self emerges (Sund & Wickman, 2011). An educational environment is a place where the educational process takes place. The educational environment can cover all aspects of life and culture. The educational environment includes the family environment, school environment, and also community environment where the educational process occurs (McConnell et al., 2021). In the context of coaching at the cottage, the educational environment is the cottage environment itself where everything is engineered for fostering students. Everything that is seen, heard, done, and felt is deliberately arranged and designed to educate. Religious education in this model boarding school is provided outside school hours so that all students can participate (Karakostantaki & Stavrianos, 2021). It is estimated that this model boarding school is the largest in number. Some typical general patterns found in traditional Islamic boarding school education, namely independent, single leadership, togetherness in life that reflects harmony, cooperation, and directed motivation and generally leads to an increase in religious life (Nasir, 2021).

Organizational climate is a relatively ongoing quality of the organization's internal environment, experienced by members of the organization, influencing their behavior and can be described in terms of a set of characteristics or characteristics of the organization (Schneider et al., 2013). Organizational climate as a collection and environmental pattern that determines the emergence of motivation has 6 components, namely: structure, standards, responsibility, rewards, support, and commitment (Schultze-Krumbholz et al., 2020). Measurable properties of the work environment are felt or seen directly or indirectly by people living in that environment and are assumed to influence their motivation and behavior. The most important factors that can affect organizational climate are morale and leadership (Anderson et al., 2021), formal and informal organizations, and personality (Lukman et al., 2021). Six dimensions are considered capable of influencing the organizational climate, namely flexibility conformity, responsibility, standards, reward, clarity, and team commitment (Belfer et al., 2017).

METHODS

General Background

The approach used in this research is quantitative research with an exploratory research type. The quantitative approach in this study is meaningful as a study that analyzes the dominant factors that affect the work effectiveness of the caregivers of the Baitul Arqom Jember boarding school. While exploratory research means research that tries to explore or identify the fundamental dimensions that can explain the effects of a series of variables studied (Lassoued et al., 2020). Constellation Research is intended to see how the influence of exogenous variables of Islamic leadership, coaching system, and organizational climate on endogenous variables of work effectiveness of modern boarding school caregivers Baitul Arqom Jember in this study, can be stated the constellation of research as presented in Figure 1.
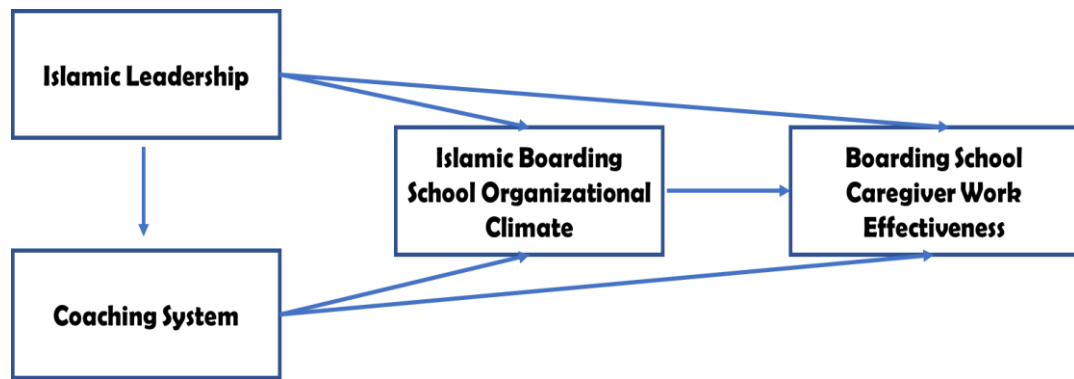
Figure 1. Research constellation

Participant

The participants in this study were all caregivers or clerics who were registered at the Baitul Arqom Jember Islamic boarding school, totaling eighty people. The characteristics of the population are considered homogeneous because all of them are male and have the same background of religious knowledge. The existence of these characteristics makes the sampling technique used stratified random sampling where this categorization is to determine the correlation in certain groups (Neuman, 2014). A sampling at the research location was carried out because the Islamic boarding school had many caregivers and had almost the same characteristics as those in Ponorogo, East Java, Indonesia. Sampling was carried out after obtaining permission from the leadership of the Islamic boarding school and carried out for four days. Data collection begins with asking for approval from potential participants. Participants who are willing to become research subjects are then given a questionnaire containing the desired questions and also a dissertation with their willingness to become participants.

Instruments and Procedures

The data collection of this research used a Likert scale rating model instrument. The work effectiveness scale contains 42 instrument items developed from 3 indicators: task planning, task implementation organization, and task implementation evaluation results. The Islamic leadership scale contains 42 items which were developed from indicators Islamic faith, moral majesty, breadth of knowledge, professionalism, and fair dealing. The scale of the coaching system was developed from the indicators of learning (Teaching), rewards (Rewarding), and direction. This scale consists of 37 items. While the organizational climate scale consists of 40 instrument items developed from indicators of trust in caregivers, caregiver trust (level of trust in accepting assignments), interaction, conducive atmosphere, independence, and achieving organizational goals. The data collection procedure went through three stages. First, the researcher asked permission from prospective participants to fill out their willingness to become respondents. Second, the researcher made a schedule for data collection through the distribution of the questionnaires given according to the days and hours that had been determined. Third, the researcher then provided additional information about data collection, such as guaranteeing the security of participant data and giving thanks to participants in the form of gifts.

Data Analysis

Data were analyzed using multivariate inferential statistical techniques. The analysis steps are, the first is to build a model or path diagram by the conceptual framework created. the second step is model identification. The third step is to test the fit of the model. The analysis requirements test, namely the normality test of the estimated regression error. A simple regression linearity test was also carried out to fulfill the assumptions before the inference test was carried out (Verma & Abdel-Salam, 2019). The multivariate statistic

used in this research is path analysis. Data processing was carried out using the SPSS for Windows version 16 application.

RESULTS

Based on the results of the analysis, it is known that the prerequisite tests for normality, linearity, and reliability of the data obtained.

Data Normality Test

The normality test in this study used the Kolmogorov-Smirnov test through the SPSS for Windows version 16 application. The normality criteria were met if the significance obtained was greater than $\alpha = 0.05$ ($P \geq \alpha = 0.05$). Furthermore, the results of the normality test can be seen in Table 1.

Table 1. Normality test results

No.	Residual Value	KS Value	Value of Sig. (P)	Sig level. (α)	Decision
1	Y with X1	0.096	0.640	0.05	Normal
2	Y with X2	0.136	0.219	0.05	Normal
3	Y with X3	0.079	0.852	0.05	Normal
4	X3 with X1	0.097	0.625	0.05	Normal
5	X3 with X2	0.117	0.384	0.05	Normal
6	X2 with X1	0.135	0.221	0.05	Normal

The results of the table above mean that the probability value of sig. (P) for all variables is greater than the specified significance level ($P > \alpha = 0.05$) so that all the variables of the regression estimation error from each constructed path are normally distributed and the assumption of data normality has been met.

Linearity Test

Table 2. Linearity test results

No.	Residual Value		F Value	F Table	Sig level. (α)	Decision
1	Y with X1	b/a Regression	30.842	4.0069	0.05	Significant
		Fit	0.991	1.846	0.05	Linear
2	Y with X2	b/a Regression	29.718	4.0069	0.05	Significant
		Fit	1.183	1.878	0.05	Linear
3	Y with X3	b/a Regression	34.479	4.0069	0.05	Significant
		Fit	1.093	1.889	0.05	Linear
4	X3 with X1	b/a Regression	22.576	4.0069	0.05	Significant
		Fit	1.123	1.846	0.05	Linear
5	X3 with X2	b/a Regression	17.589	4.0069	0.05	Significant
		Fit	1.370	1.878	0.05	Linear
6	X2 with X1	b/a Regression	11.21	4.0069	0.05	Significant
		Fit	0.789	1.846	0.05	Linear

Based on the information in table 2 above, the regression significance test for all paths has $F_{count} > F_{table}$ $\alpha = 0.05$. This means that the regression equation is significant. Meanwhile, the linearity test has $F_{count} < F_{table}$ at the significance level $\alpha = 0.05$. This also confirms that the regression equation for all paths above is linear. The regression equation model shows that for every increase or decrease in one unit of Islamic leadership score (X_1), coaching system (X_2), and organizational climate (X_3) will be followed by an increase or decrease in caregiver work effectiveness score (Y). as well as for the organizational climate variable (X_3) on Islamic leadership (X_1), organizational climate (X_3) on the coaching system (X_2), and the coaching system (X_2) on Islamic leadership (X_1). Meanwhile, reliability tests for each scale were also generated with the results shown in Table 3.

Table 3. Scale reliability

	Variable	Reliability
X1	Islamic Leadership	0.895
X2	Coaching System	0.903
X3	Organizational Climate	0.905
Y	Work Effectiveness	0.855

Based on the results of the linearity test above, all variables have results of more than 0.05 so that all paths are reliable.

Hypothesis Test

From the results of testing the model made for this study, a reasonable level of suitability was produced so that the model built was suitable for testing the research hypothesis and then the results of the research hypothesis test were obtained. Based on the results of the hypothesis testing carried out, a discussion of the results of the research hypothesis testing is presented. There are six hypotheses tested in this study and it is proven that all of these hypotheses show a significant effect. Research hypothesis testing will be carried out for each hypothesis successively starting from the first hypothesis regarding the positive direct effect of Islamic leadership (X_1) on the work effectiveness of caregivers (Y), the second hypothesis regarding the positive direct influence of the coaching system (X_2) on the work effectiveness of caregivers (Y), the third hypothesis regarding the positive direct influence of organizational climate (X_3) on the work effectiveness of caregivers (Y), the fourth hypothesis regarding the positive direct caretaker of Islamic leadership (X_1) on the organizational climate (X_3), the fifth hypothesis regarding the positive direct influence of the coaching system (X_2) on organizational climate (X_3), and the sixth hypothesis regarding the positive direct influence of Islamic leadership (X_1) on the coaching system (X_2). Meanwhile, the results of hypothesis testing for all variables indicate that all variables have a significant influence. These results can be seen in the summary of Table 4.

Table 4. Hypothesis test results

No.	Jalur	Uji Statistik	t_{hitung}	t_{tabel}	Keputusan H_0	Kesimpulan
1	X1Y	$H_0: \beta_{y1} \leq 0$ $H_1: \beta_{y1} > 0$	2.813	2.000	H_0 rejected	Have a direct and significant influence
2	X2Y	$H_0: \beta_{y2} \leq 0$ $H_1: \beta_{y2} > 0$	3.012	2.000	H_0 rejected	Have a direct and significant influence
3	X3Y	$H_0: \beta_{y3} \leq 0$ $H_1: \beta_{y3} > 0$	2.619	2.000	H_0 rejected	Have a direct and significant influence

4	X1 X3	$H_0: \beta_{31} \leq 0$	3.474	2.000	H_0 rejected	Have a direct and significant influence
		$H_1: \beta_{31} > 0$				
5	X2 X3	$H_0: \beta_{32} \leq 0$	2.791	2.000	H_0 rejected	Have a direct and significant influence
		$H_1: \beta_{32} > 0$				
6	X1 X2	$H_0: \beta_{21} \leq 0$	3.348	2.000	H_0 rejected	Have a direct and significant influence
		$H_1: \beta_{21} > 0$				

Based on the results of data analysis, it is found that all path coefficients have t_{count} values greater than t_{table} at a significance level of $\alpha = 0.05$, which means H_0 is rejected and H_1 is accepted. This shows that all path coefficients are significant. These findings can be interpreted that: 1) Any changes that occur in Islamic leadership will result in changes in the work effectiveness of caregivers; 2) any change in the coaching system will result in a change in the effectiveness of the caregiver's work; 3) if there is an improvement in the organizational climate will increase the effectiveness of the caregiver's work; 4) if there is an increase in Islamic leadership it will increase in the organizational climate; 5) if there is an improvement in the coaching system, it will increase in the organizational climate; and 6) if there is an increase in Islamic leadership it will increase the coaching system.

DISCUSSION

The results of this study found that Islamic leadership has a direct positive effect on the work effectiveness of caregivers. The findings of this study further support the findings of research on leadership influencing organizational performance (Li et al., 2019). Other research findings indicate that leadership competencies are not sufficient for them to be effective (Dirani et al., 2020). Other specific competencies are needed to overcome a series of obstacles and then increase their effectiveness. Although partially leadership does not affect job satisfaction, but simultaneously together with organizational culture and work motivation affects employee job satisfaction. Islamic leadership that is loaded with ethical leadership hurts employee turnover intentions, work-related stress has a positive effect on employee turnover intentions. Stakeholder stress levels will of course affect work effectiveness (Baldry et al., 2019). Leadership competence at the time of training became a high predictor of leadership on duty.

Islamic leadership as an ideal form of leadership in Islam that prioritizes aspects of remembrance and depth of thought can give birth to awareness in viewing leadership as a mandate that must be accounted for (Muchtarom et al., 2016). The manifestation of this responsibility is a form of good coordination in guiding the people they lead in achieving optimally the organization's vision and mission. From this perspective, an Islamic leadership style can encourage the effectiveness of the work of caregivers in achieving parenting goals at the Gontor VII Islamic boarding school Jember. Efforts to increase the effectiveness of the work of caregivers need to make improvements in the coaching system, this is in line with the finding that the coaching system affects performance (Batson & Yoder, 2012). The functioning of each component of education can help the effectiveness of achieving educational goals. Educational goals are targets or targets that must be achieved by educators (caregivers) in carrying out their duties or work. So in this case, the achievement of goals is a parameter of the effectiveness of the caregiver's work implementation (Moses & Olenik, 2019). Meanwhile, educational goals will be difficult to achieve if the coaching system does not run according to its function. The coaching system is essentially a unity of educational components that run according to their respective functions and are integrated into achieving educational goals (Numonjonov, 2020).

Teachers or educators (caregivers) are one of the core components that play an important role in synergizing other educational components so that they run according to their respective functions and direct them in achieving educational goals. So, in this context, caregivers/educators are the keywords for the running of the coaching system (Kotze et al., 2019). On the other hand, the running of the functions of other educational components can facilitate the implementation of the task of coaching for caregivers. So that the smooth implementation of the duties of educators (caregivers) is also very much determined by the elements in the coaching system (Lerman et al., 2020). It is important to rediscover the value system that has become a classical educational tradition in Islamic boarding schools to have a dialogue with the modern educational paradigm so that methodological accuracy in the existing education system is more relevant to local culture and rich in religious values (Fatimah et al., 2020).

The results of empirical research found that organizational climate has a direct positive effect on work effectiveness. The working climate together with the dimensions of the structure, standards, and responsibilities, as well as appreciation and support, will be able to improve the work of organizational stakeholders (Krajcsak, 2018). The organizational climate in addition to influencing work discipline, also through work discipline can increase work effectiveness. Organizational climate can affect the work effectiveness of caregivers (Kossek et al., 2019). A good organizational climate can provide great opportunities for caregivers to develop their competencies and give full confidence in carrying out their duties and responsibilities. In a good organizational climate, a harmonious relationship pattern is formed between leaders and caregivers, as well as between caregivers in a symbiotic role of mutualism (Li et al., 2021). This harmonious atmosphere can form an atmosphere of good working relations between individuals within the organization in the context of achieving common goals while continuing to operate by their respective functions and limits of authority.

The results of this study found that Islamic leadership has a direct positive effect on organizational climate. This is in line with the findings of Aarons et al. (2011) who found leadership to have a significant influence on organizational climate. The contribution of a leader in diluting the organizational atmosphere is the most substantial thing in organizational conditioning. Organizational climate is essentially the perception of organizational members on all forms of interaction and organizational atmosphere (Kundu & Lata, 2017). This climate includes the coordination of leaders with subordinates, a good atmosphere of cooperation between fellow members of the organization, proportional division of tasks, granting authority to subordinates by their competencies, and various other things. All of which cannot be separated from the role of the leader in conditioning the atmosphere (Shahzad et al., 2017). On that basis, the ideal leadership by the standards of Islamic teachings in a typical Islamic boarding school environment with an Islamic atmosphere is ideal in creating a harmonious atmosphere in the organization of Islamic boarding schools.

The coaching system has a direct positive effect on the organizational climate. Coaching activities as a system have components that are interrelated and influence each other to achieve the goals of coaching. The components of the coaching system include objectives, educators, students, content/materials, tools, and environment (Lieser et al., 2018). The six aspects are an integrated series with the point of integration being the educator as the driver or user who runs the system. This means that the running of the coaching system with all the functions of its components can help create a good learning climate in the boarding school as well as make it easier for caregivers in carrying out their duties of coaching at the Islamic boarding school. The organizational climate itself is essentially the perception of organizational members to the circumstances and or atmosphere in the organizational environment (Datta & Singh, 2018). A conducive organizational climate is a condition that provides comfort for each member in carrying out their activities. As members of the organization can ensure the creation of a

comfortable and conducive learning atmosphere that facilitates the creation of educational interactions between educators and students (Wei et al., 2019). This atmosphere can only be realized if the boarding school organization has all the supporting instruments for the implementation of a good learning process.

In this perspective, the coaching system with all its components that run according to their respective functions can affect the creation of a cottage climate as a conducive learning environment. Leadership is a person's effort or ability to influence others in achieving goals (Wang, 2018). Educational leadership means an effort to lead, influence, and provide guidance to educational personnel as subordinates so that various educational goals can be achieved through a series of planned activities. Educational leadership is the ability and readiness to be able to mobilize and foster educators/educational apparatus so that they are willing to carry out educational tasks effectively and efficiently to achieve educational goals (Cooper et al., 2018). From this description, every effort to improve the quality of education cannot be separated from the role of leaders as policymakers in improving the coaching system.

The coaching system can be interpreted as a unit of a whole series of coaching activities consisting of elements or components that influence each other and work together to achieve the goals of coaching. The running of a good coaching system depends on at least two important aspects the availability of these components is adequate (Stam & van de Ven, 2019). Each component has relevance to other components of education. The availability of educational tools, for example, must be relevant to the goals to be achieved, as well as the ability of educators to use them. On this basis, a clear formulation of the coaching system is needed which includes: formulation of coaching objectives, qualifications of educators, basic competencies of students, standards of content/materials, required educational tools, and learning environment (Lewis et al., 2017). All the components of education above require a clear alignment of direction in achieving educational goals. In this prospect, Islamic leadership as a hallmark of the leadership of the cottage can be an important instrument in formulating the direction of guidance in the vision and mission of the cottage and provide support for a good coaching system (Khan et al., 2020).

CONCLUSION

The results of the research findings can be concluded that Islamic leadership, coaching system, and organizational climate have a positive influence on the effectiveness of the work of Islamic boarding school caregivers. Good leadership can be an example for caregivers. The coaching system will strengthen the competence of caregivers and a good organizational climate will foster positive interactions between units in the Islamic boarding school, especially between the influence with students and also the managers and leaders of the Islamic boarding school.

RESEARCH LIMITATIONS AND RECOMMENDATIONS

This research is still limited to the scope of one Islamic boarding school. Research with a wider scope with several types of traditional, semi-modern, and modern Islamic boarding schools will certainly be able to enrich the research findings. Besides that, the enrichment of the number of participants and the addition of research variables in subsequent studies can improve the research that has been done. The effectiveness of the work of caregivers conceptually and empirically is an important element in achieving the goals of the cottage organization. The low effectiveness of the work of caregivers can hamper the rate of development of the cottage as well as the dynamics of the implementation of coaching in it. In this case, the caregivers as the core staff who carry out the coaching functions at the boarding school are expected to work effectively in carrying out their duties and

responsibilities. The cottage organizational climate can be improved along with the increase in Islamic leadership by the leaders of the Islamic boarding school and their work units; as well as adjustments must always be made in the coaching system. Further research analysis by looking at the pattern of indirect influence between variables can be done to enrich the findings of this research.

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