

## KYAI LEADERSHIP IN DEVELOPING ISLAMIC BOARDING SCHOOL AGRIBUSINESS

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**Abstrak:** Pesantren merupakan suatu wadah pengembangan mutu kualitas manusia agar menjadi manusia yang berbudi pekerti dan berakhlak Luhur tetapi Pesantren perlu untuk mengembangkan kewirausahaannya agar mampu mengcover pendidikan lebih baik. Penelitian ini bertujuan untuk mengkolaborasi tentang tiga hal, yaitu: konsep peran kepemimpinan Kyai di dalam pengembangan agrobisnis pesantren, mengembangkan kewirausahaan di pesantren dan kemanfaatan yang didapatkan pesantren dan masyarakat sekitar dengan adanya pengembangan wirausaha di pesantren. Data ini diperoleh dari pesantren yang telah sukses mengembangkan wirausaha yaitu pondok pesantren Sunan Drajat. Peneliti melakukan penelitian ini dengan cara wawancara observasi dan dokumentasi. Data yang dianalisis dengan teknik analisis domain dan komponensial. Hasil daripada analisis data ini menunjukkan bahwa konsep seorang Kyai di dalam mengembangkan agrobisnis di pesantren adalah bentuk kolektif dan demokratis serta konsultatif. Sementara itu strategi yang dilakukan oleh seorang Kyai adalah membangun menjaga dan mempertahankan bentuk kepercayaan pemberdayaan sinergisitas inovasi kebijakan yang fleksibel untuk membentuk kerjasama yang solid. Kemanfaatan daripada pengembangan wirausaha atau agrobisnis di pesantren ini dirasakan dan dinikmati oleh banyak elemen diantaranya adalah semua kalangan masyarakat sekitar Santri dan semua keluarga besar pesantren.

**Kata Kunci :** *Kepemimpinan Kyai, Pengembangan Agrobisnis, Pesantren*

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**Abstract:** Islamic boarding schools are a place to develop human qualities so that they become people with good character and noble morals, but Islamic boarding schools need to develop their entrepreneurship to be able to cover education better. This research aims to collaborate on three things, namely: the concept of the leadership role of Kyai in the development of Islamic boarding school agribusiness, developing entrepreneurship in Islamic boarding schools and the benefits that Islamic boarding schools and the surrounding community gain from developing entrepreneurship in Islamic boarding schools. This data was obtained from an Islamic boarding school that has successfully developed entrepreneurship, namely the Sunan Drajat Islamic boarding school. Researchers conducted this research by means of observation interviews and documentation. Data analyzed using domain and component analysis techniques. The results of this data analysis show that the concept of a Kyai in developing agribusiness in Islamic boarding schools is a collective, democratic and consultative form. Meanwhile, the strategy carried out by a Kyai is to build and maintain a form of trust, empowerment, synergy, flexible policy innovation to form solid cooperation. The benefits of developing entrepreneurship or agribusiness in this Islamic boarding school are felt and enjoyed by many elements, including all levels of society around the Santri and all extended families of the Islamic boarding school.

**Keywords:** *Chaplain Leadership, Agribusiness Development, Islamic Boarding School*

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### Introduction

Currently, technological developments are getting stronger and are considered to be an opening for radicalism and anti-tolerance movements to enter society. Therefore, in the current era, Islamic boarding school students are the hope of the nation so that they can become spreaders of Islam rahmatan lil alamin. In Indonesia, radicals often contrast religion and Indonesianness. If this continues, it is possible that radical groups will further worsen the national atmosphere of Indonesian society. The hope is that students who promote moderate Islam must have the courage to emerge as pioneering agents of world peace. Santri also consistently act as a bulwark for

the Republic of Indonesia against the threat of division. Anti-tolerance attitudes are triggered by economic inequality factors (Said Harismansyah et al, 2023).

Several countries in the Middle East are experiencing horizontal conflicts. This condition gives rise to a negative stigma towards Islamic views. Armed conflicts between Muslims with different beliefs or sects, and violence between the government and some Muslim citizens, cause a lot of damage and destruction, both lives and property. This conflict destroyed the foundations of life in various areas (Chusnul Chotimah, 2014). This condition is of concern to Islamic boarding schools, which are perceived as institutions that participate in providing a peaceful style of religious understanding and practice. Human life is identified as requiring the presence of religion that defends the interests of human life. KH Abdur Rahmanwahid stated that God does not need to be defended (Muhammad Farid Abbad, 2021). In fact, human values require serious struggle through various systematic efforts to reach the ideal point. In this case, Islamic boarding schools provide an independent life in the context of society, nation and state.

Islamic boarding schools face the reality of the international world, such as a challenge. Islamic boarding schools are idealized as institutions that effectively provide answers to these developments. The history of Islamic boarding schools has gone through various social, cultural and economic challenges in a cosmopolitan society. The Islamic boarding school solution is based on yellow book literacy which teaches advanced religious competencies. The materials contained in it are the results of studies by classical to medieval scholars. Of course, the capabilities of Islamic boarding schools continue to be tested to adapt to current developments, especially aspects of economic management (Muhammad Amin Nur And Nurul Yaqien, 2023).

The assumption regarding the dynamic quality of Indonesia's human resources shows that Islamic boarding schools pay attention to international developments. Efforts to improve the quality of human resources are a joint responsibility, government and society. Human resource improvement programs have been carried out, but have not shown significant results. The Global Competitiveness Index data is certainly a whip for the Indonesian Muslim community, which occupies the largest number in the world. Islamic boarding schools participate in preparing human resources and contribute to the progress of society (Muhammad Alif Fathullah Azhar, 2023)

One of the elements that is central to controlling Islamic boarding schools is the leadership of the kiai. Kiai leadership is a topic that has received a lot of attention from Islamic boarding school observers, because it is one of the factors that determine development. The existence of kiai not only leads, motivates, but also composes, manages and develops the entrepreneurship curriculum. The existence of Islamic boarding schools depends on the ability of the kiai (Muhammad Hamzah and Hasan Basri, )

Especially in times of intensity and frequency of change, Islamic boarding schools are required to use effective and productive management. The leadership capacity and qualifications of kiai drive the economic potential of Islamic boarding schools, thus attracting the attention of researchers since the 1970s. Leadership has unique and distinctive traits and skills, habits so that its behavior and leadership style is different from other people (Nur and Yaqien, 2023).

Kiai's entrepreneurial leadership plays a role in defining and determining organizational strategy as assumed by Indra Utoyo, Avanti Fontana, and Aryana Satrya. Assumptions regarding Islamic boarding school entrepreneurship, (Harismansyah, Nurmila, and Arifin 2023), are still debatable and can be developed in more depth. Previous research assumes that there is a strong relationship between entrepreneurial leadership and organizational performance. A kiai is required to be able to foster enthusiasm for learning and be able to foster motivation for his students (Moh Hasan, 2022). Entrepreneurial leadership is seen as a strong factor in improving management performance. Visionary leadership is believed to be an important part of the growth and improvement of Islamic boarding school performance in the field of economic development. Entrepreneurial leadership knows how to realize ideas through effective management, clear strategies. Entrepreneurial leadership holds the view that the key element of Islamic boarding schools lies in the kiai figure because kiai leadership is characterized by efforts to create effective human beings who are strongly based on religion (Melyvita Nur Anggraeni And Mochammad Syafiuddin Shobirin, 2024).

The Islamic boarding school that provides entrepreneurship leadership is the Pondok Sunan Drajat Islamic Boarding School which is led by KH Abdul Ghofur. The Sunan Drajat Islamic Boarding School is located in Lamongan Regency, East Java. The public knows the Islamic boarding school as a modern Islamic boarding school that maintains an economically independent character. The Islamic boarding school organizes economic efforts to support human resource development, education, da'wah and community empowerment programs. These Islamic boarding school economic efforts involve students and the community around the Islamic boarding school.

## Method

This study uses qualitative methods with a multicase design. A qualitative approach was used to get an in-depth picture of the entrepreneurial leadership and independence of students at the Sunan Drajat Paciran Lamongan Islamic Boarding School. Santripreneur is a contemporary case and parallels the typical development of agribusiness Islamic boarding schools in the future. This approach is adequate to approach the research subject in an interdisciplinary manner. The procedures and steps of a multicase study are relevant to the existing case (Ursula M. Staudinger et al, 1995).

The focus of the study includes the kiai's strategy for developing santripreneurs. This focus is seen as case elements constructed from major and minor premises. The aspects in it form a unified whole which leads to the students' ability to organize themselves. Kiai as initiators apply the principles of innovative education (I. Wayan Suwendra, 2018).

Researchers determined the Sunan Drajat Paciran Lamongan Islamic Boarding School as the research subject because it has a different philosophy and characteristics in terms of kiai leadership and santri independence. Differences are determined by philosophy, values, socio-cultural conditions and educational systems. These two Islamic boarding schools have experience and are authoritative in speaking about Islamic boarding school entrepreneurship. KH Abdul Ghofur is a kiai figure who is assumed to have succeeded in developing the Islamic boarding school economy (Miles.M.B, 2014).

## Findings and Discussion

### Kiai Entrepreneurship Leadership at the Sunan Drajat Paciran Lamongan Islamic Boarding School

The kiai's entrepreneurial leadership provides students with adequate life independence education. Independence here is defined as the basic ability to manage agribusiness. Mastery of basic materials related to agribusiness competencies, especially sharia-based agribusiness competencies, is the main goal of teaching life skills education. Santripreneurs not only have abilities in terms of theory, but are taught life skills in the form of training to increase competency in the human relationship dimension (Kartini Kartono, 1991).

Research findings state that learning activities are divided into three classifications, namely, classroom learning, combined learning for students who also study in formal education, and additional learning for students in the area. Thus, quite varied learning approaches are used. Santripreneurs are taught to discuss in class with fellow students. They communicate with other students in a family manner. Kiai's entrepreneurial leadership is built on effective communication skills between the ustadz and the students.

### Working to Recite

In 2020, many researchers assume that entrepreneurial leadership is a new theme that is interesting to study further. The pattern develops in the corporate realm. The world of education adopted this system to advance education financing. The end is in the form of managing educational traditions in a sustainable manner and not being interfered with by the interests of external parties.

Almaz Sandybayev (2019) mapped significant entrepreneurial leadership with organizational progress with an achievement of 66.7%. Zulfikri (2018) character education forms the independence of students supported by Islamic boarding school economic facilities and businesses. These findings are supported by Susilaning Sih's (2012) typology regarding the factors surrounding the success of entrepreneurship education programs in universities in Indonesia, namely university commitment; entrepreneurial climate; main activity; supporting activities (continued) and infrastructure.

The findings of this research state the perspective of santripreneurs working to recite the Koran. Kiai's ways of developing santripreneurs are through formal, informal and non-formal education. Two Islamic boarding schools provide formal, non-formal and informal education, which were founded by Islamic boarding schools in order to meet community demands. These findings confirm that as an educational institution, Islamic boarding schools have three main elements, namely kiai leadership, a curriculum in the form of a universal book and values. In its development, the terms Salaf, Khalaf and integrated Islamic boarding schools emerged. The existence of Islamic boarding schools as institutions can also be seen from their links with government policies in the field of education (Sudarwan Danim, 2008).

Bruinessen emphasized that santri are synonymous with mastering the yellow book. The Yellow Book is a source of understanding Islam, both aspects of faith, fiqh and Sufism. The yellow book is a means of connecting and developing Islamic scientific traditions in Indonesia (Bruinessen, 2023). Santri accept the information in the Yellow Book as orthodox (al-kutub al-mu'tabarrah). On the other hand, Islamic boarding schools continue to open up to government programs and provide national insight.

The Sunan Drajat Paciran Lamongan Islamic Boarding School is known for being modern but does not eliminate the value of error regarding the curriculum. Mastery of the yellow book is also part of the curriculum. The study of the yellow book was held intensively. Islamic boarding schools limit the number of salaf students. Kiai provides guidance on mastering the turats using a unique method. Discussion of religious issues based on the Yellow Book is encouraged. On Friday nights and Tuesday nights, students are involved in discussing issues, monotheism, law and morals. The discussion was carried out by looking at the development of society.

Islamic boarding schools are synonymous with the yellow book. An Islamic boarding school without the Yellow Book is not an Islamic boarding school. The relationship between Islamic boarding schools and the Yellow Book is organic. The Islamic boarding school curriculum is designed around mastering the yellow book. Yellow Book materials contain treasures of classical Islamic scholarship. It also contains material regarding procedures for developing a business in accordance with the guidance of Islamic law. The treasures of Islamic economics in the yellow book present economic practices that have been successful in the past. This treasure is the basis for the development of santripreneurs (Said Harismansyah et al, 2023).

The life of a santri is full of spirituality. Islamic boarding schools bring together religion and spirituality in harmony. Mafried Zimiek positions Islamic boarding schools as institutions for spiritual struggle. Santri spirituality has a positive connotation and is not anti-intellectual or legal because it is based on Islamic spirituality which is both exoteric and esoteric (Chusnul Chotimah, 2014). Alwi Shihab believes that spirituality in Islam gives birth to civilization, both thought, behavior and art and becomes a positive spirit that drives progress (Anggraeni and Shobirin, 2024).

Kuratko (2004) assumes that innovation teams and the potential possessed by Islamic boarding school administrators to produce innovative results are recognized as breakthroughs in 21st century productivity. Santripreneurs, of course, no one doubts that their popularity is on the rise. Islamic boarding schools have committed to a team approach to innovation often labeling the changes they have experienced transformations or revolutions. This type of modern work team is a new strategy for many Islamic boarding schools. This can be used as self-direction, self-managing, or high performance (Sulaiman, S., & Asnawan, A, 2020).

In the era of educational reform and autonomy, the government issued a policy on religious education, especially Islamic boarding schools. In Law number 20 of 2003 concerning the National Education System, Islamic boarding schools are placed as part of the national education system. In 2003, the Director General of Bagais, Ministry of Religion of the Republic of Indonesia issued a decree regarding the issuance of diplomas at Salafiyah Islamic boarding schools. In 2007, PP was published. 55 of 2007 concerning religious and religious education, followed by PMA RI number 13 of 2014 concerning Islamic religious education. John Harsey assesses that this education policy has changed Islamic boarding schools from rural-based education to urban.

Zamakhsyarie Dhofier considers scientific sanad to be a great tradition of Islamic boarding schools. Sanad is an Islamic strategy to maintain the purity of Islamic teachings that has been going on for 15 centuries. Kiai are the guardians and guarantors of pure continuing knowledge from the Messengers, Companions, Tabi'in, Tabi' tabi'in until it is codified into an authoritative body of knowledge. Sanad guarantees the purity of the teachings in the yellow book. Kiai's entrepreneurial leadership teaches these knowledges as contained in the al-itmam al-dirayah literature (Zamakhsyari Dhofier, 1982).

An external perspective requires management to manage the potential of students. Robbins and Thimothy suggest individuals function effectively, efficiently and productively. The findings of this research state that Islamic boarding school management is built on values and is related to spirituality.

At the Sunan Drajat Paciran Islamic Boarding School, spirituality is dominant. Al-Ittifaq Islamic Boarding School applies the Sayuriyah congregation as a path for spiritual enlightenment for students. Islamic boarding school spirituality is related to Islam and has a positive connotation and is not anti-intellectual or anti-law. Islamic boarding school spirituality is both exoteric and esoteric (Masum and Wajdi, 2018).

Islamic boarding schools educate students' character and knowledge. The formation of students' character takes priority over knowledge. Islamic boarding schools do not produce many ulama. Kiai's entrepreneurial leadership educates students to become ulama. Traditional Islamic boarding schools do not provide general education. In its development, modern Islamic boarding schools run open boarding schools, similar to dormitories or boarding houses. There is also an Islamic boarding school campus model, a combination of modern Islamic boarding schools and madrasas in one complex.

The climate for independent learning in Islamic boarding schools is directed at educating students. They are forged using classical, modern and contemporary methods. Santri competencies are directed at the ability to learn independently. Students' learning independence is demonstrated by their ability to read, understand, master and practice. Rich Islamic discourses are taught at the Nurul Qarnain Islamic Boarding School and the Al-

Ittifaq Islamic Boarding School. Santripreneur examines and discusses current issues regarding modern economic concepts and Islam.

### **Entrepreneurial Climate**

Imam Syafi'i assumes that kiai implement entrepreneurship education as a strategy to prepare a climate of independence for students. Ritha F Dalimunthe said that the entrepreneurial spirit is formed through experience in managing economic businesses seriously, not knowledge. Nurhayana stated that the kiai implemented a special strategy to advance the business world in Islamic boarding schools. He involves students as a form of direct business education. Indra Utoyo, Avanti Fontana, and Aryana Satrya stated that entrepreneurial leadership strategies were implemented and contributed to solving company problems and improving performance and competitiveness (Muhammad Amin Nur and Nurul Yaqien, 2023).

The findings of this research confirm these opinions. Kiai's entrepreneurial leadership is a central figure and determines the success of santripreneurs. The study of kiai leadership also includes aspects of competence. Kiai Abdul Ghofur's ability to determine the style of education, salaf, modern or integrated changed the Sunan Drajat Islamic Boarding School. His experience contributes to the success of students in achieving their goal of learning religious knowledge and skills (Imam Turmudzi, 2019).

Kiai's entrepreneurial leadership is a charismatic figure who is respected by stakeholders. All boarding school residents are obedient and obedient to his decisions. Sunan Drajat Islamic Boarding School implements decision making involving all stakeholders such as the education, Islamic boarding school and economic departments. Kiai's entrepreneurial leadership determines that the best final decision is taken. If there is a deadlock, *istikharah* is used, through prayer or reading the Koran. That is the great tradition that is inherent in Islamic boarding school residents in Indonesia.

According to the informant's explanation, human resource problems are experienced by all Islamic boarding schools. There are types of businesses, both agriculture and livestock, that are managed using effective management. The results are quite productive and contribute to the financing of Islamic boarding schools. Apart from that, it is a driving force for the formation of santripreneurs. This meets the needs of the real sector in the economic sector. The existence of human resources in the economic sector by the Sunan Drajat Paciran Islamic Boarding School makes Islamic boarding school activities more focused and of better quality. Santripreneur production provides results that can improve the welfare of the Islamic boarding school community. Sunan Drajat Islamic Boarding School earns profits of up to two billion per month.

This income is sufficient to contribute to the needs of the Islamic boarding school. These large profits are used to cover Islamic boarding school programs and activities. Religious, scientific, educational and agribusiness activities are fulfilled independently by Islamic boarding schools. Business results are obtained halally and comply with sharia provisions. *Muamalah* is held in collaboration with other parties who are competent in marketing agricultural and livestock products.

Kiai's entrepreneurial leadership is assumed to be the skill and radiance of his personality that determines the existence, development and progress of Islamic boarding schools. Kiyai Abdul Ghofur's role exceeds that of ulama who only deals with scientific development issues. The strength of kiai's entrepreneurial leadership lies in matters of deepening religious knowledge and changing society. The success of the kiai's entrepreneurial leadership in building the scientific aspects of the students is directly proportional to their concern for the progress of local residents, in economic, social and cultural aspects. These two genealogies are united within the kiai so that they are not dichotomous.

Kiai's entrepreneurial leadership masters various scientific and spiritual fields, such as monotheism, law and morals. Expertise is achieved through genealogy and scientific and spiritual achievements. Kiai as an entrepreneurial leader develops economic aspects as a solution to independence. Kiai's mastery of entrepreneurial leadership in religious sciences is authoritative and recognized by various groups. He is a reference for determining law based on the perspective of the Yellow Book. This thinking gave birth to figures with adequate economic business capabilities.

Islamic boarding school stakeholders have developed from single to collegial collectives. Kiai's entrepreneurial leadership is not just individual, but institutional. The leadership mechanism is managed managerially. That is the contribution of Islamic boarding school wisdom in adopting the dynamic developments and desires of society. Pondok plans, organizes, implements and evaluates the development of Islamic boarding schools together. Latest developments, the board takes more advanced innovations and maintains established traditions.

The collective leadership of Islamic boarding schools provides space for the development of Islamic

boarding schools from orthodox to democratic. Ziemek calls kiai the little kings who control Islamic boarding schools. The findings of this study reject Ziemek's opinion. Kiai's entrepreneurial leadership builds a joint commitment to advancing Islamic boarding school social entrepreneurship. Economic management at the Sunan Drajat Paciran Islamic Boarding School collaborates with other parties who care about educational development. The entrepreneurship leadership of kiai in two Islamic boarding schools divides mandates according to the authority of each structure (Nurul Indana and Asyraf Syafi'i, 2023).

Authority is divided according to management functions and processes. Planning, implementation, supervision are occupied by each function. Kiai's entrepreneurial leadership provides space for the democratization of Islamic boarding schools through participatory planning involving local residents, alumni, Islamic boarding school trustees and partner Islamic boarding schools. They agreed to develop the Islamic boarding school economy through animal husbandry and agricultural businesses. All Islamic boarding school resources are driven by kiai to produce santripreneurs.

Each Islamic boarding school has its own characteristics. There are those who choose knowledge of tools, moral excellence, experts in exegesis, focus on hadith and so on. Islamic boarding schools choose religious knowledge and agribusiness as advantages. They offer a curriculum that molds students to be independent. Islamic boarding school graduates are not only experts in the field of religion but also experts in entrepreneurship. Economic aspects are integrated into education. So far, Islamic boarding school literature does not present much of its role in developing financial well-being.

The achievements of the kiai's entrepreneurship leadership in economic terms are quite encouraging. There are many companies owned by the Sunan Drajat Islamic boarding school including Sunan Drajat Department Store (10 branches), SSD Salt, GDS Rice, AIDRAT, Sunan Drajat BMT, Sunan Drajat Convection, Sunan Drajat Noni Juice, Factory FERTILIZER and Dolomite Grinding.

All business results are used to achieve the three main functions of Islamic boarding schools as contained in Law number 18 of 2019 concerning Islamic boarding schools. Thus, criticism of Islamic boarding school economics is irrelevant.

The entrepreneurship leadership of the kiai at the Sunan Drajat Paciran Islamic Boarding School applies a santripreneur spirit in carrying out the functions of the Islamic boarding school. Kiyai Abdul Ghofur is known as an out of the box figure. They were able to change the performance of a rundown Islamic boarding school into a beautiful and clean one. Initially, the entrance to the Islamic boarding school could not be reached by car because there was no access road. The kiai's entrepreneurial leadership created an entrance as access to the Islamic boarding school. Education and economic business are advanced. From the kiai's perspective, courage to make changes is the key to entrepreneurship.

The changes taken by the kiai met with resistance from the residents. Kiai Fuad Affandi and Kiai Yazid took an unusual path. They are determined to make the agricultural and livestock sectors an economic solution for Islamic boarding schools. In the researchers' opinion, they had a strategy far beyond their time. Ma'arif appreciated his courage in making decisions (Abdul Halim and Zainul Zaki, 2023). Kiai's entrepreneurial leadership has above average courage and is open and worthy of being an example of the progress of Islamic boarding schools in Indonesia.

The Islamic boarding school developed by the entrepreneurship leadership of the kiai is an Islamic boarding school with a curriculum that is rarely implemented in other Islamic boarding schools in Indonesia. Sunan Drajat Islamic Boarding School is an Islamic boarding school that not only focuses on religious development but also develops an entrepreneurial spirit to form an attitude of independence and maturity. At the Sunan Drajat Paciran Islamic Boarding School, santripreneurs are introduced to direct experience managing Islamic boarding school agribusiness. Kiai entrepreneurship leadership believes that experience is the best teacher. Santripreneurs receive guidance from religious teachers who have competence in the fields of animal husbandry and agriculture.

Kiai Abdul Ghofur looks for opportunities in running the organization towards increasingly improving conditions, for this reason the role of an entrepreneurial leader requires the courage to change. Kiai builds the goals, vision and mission of Islamic boarding schools that can encourage santripreneurs to strive to work to a high level of performance and determine innovative strategies to achieve this. Kiai entrepreneurship leadership describes leadership that has a vision, with this vision managing and maintaining competence and developing the quality of human resources.

Apart from that, kiai's entrepreneurial leadership also maintains and builds an effective organizational culture that is innovative, ethical and carries out balanced organizational supervision. As an entrepreneurial leader, Kiai is more of an entrepreneur who can create change rather than transacting with other companies,

because with changes, the company will develop more and follow current market trends. Motivation is an important basic thing for kiai to do something.

Therefore, kiai's entrepreneurial leadership is not only required to be able to direct other people to work properly, but also must be able to motivate santripreneurs so that the task of managing the economic business they are working on is good. It cannot be denied that the process is an important thing in a job, but the results of the process should not be ignored. Kiai Abdul Ghofur not only focuses on creating effective and efficient work processes, but also looks at the results achieved and the evaluation process for better results in the future.

Various activities are carried out at the Sunan Drajat Paciran Islamic Boarding School which provides a climate for developing entrepreneurial skills. The students are guided to be directly involved in business and balanced with daily mujahadah-mujahadah (spiritual practices). The balance between work and worship is very influential in the business world, for this reason Islamic boarding schools teach students how to be punctual in carrying out congregational prayers and other sunnah prayers. One of the informants (Silvi) stated that no matter how busy the work the students are doing, when it is time for prayer, all the work must be temporarily abandoned, no matter how hot or tired they are, all the students must be disciplined in the congregation.

These Islamic boarding schools have their own characteristics compared to other Islamic boarding schools, namely: First, these Islamic boarding schools are Islamic boarding schools in the agribusiness sector which are able to meet the needs of Islamic boarding schools independently without having to wait for assistance from the government. Second, the Sunan Drajat Islamic Boarding School works with the community in terms of agribusiness, being very intentional in empowering the people's economy.

In the process of providing agribusiness theory to students at the Al-Ittifaq Bandung Islamic Boarding School, caregivers provide material during Koran recitation activities, seminars, when the students become community figures, or when the students are still active at the Islamic boarding school. For example, when students are guarding the shop and waiting for customers, the boarding school administrator acts as *asatidz*. Gus Anas Mentu Kiayi is often ordered by the caretaker to come to the cooperative to supervise and invite the students to chat or just coordinate. In between, the kiai indirectly provided training to the students.

By learning while working, santripreneurs will later be able to develop the economy not only as being self-sufficient, but also as a way to overcome life's necessities in order to put the knowledge they have acquired into practice. Second, the kiai's entrepreneurial leadership develops the *Syariah* order or teaches religion to the students but also instills a spirit of entrepreneurship based on vegetable agribusiness in accordance with the potential that exists near the Islamic boarding school. With the development of this program.

The Islamic boarding school's economic empowerment strategy is carried out by developing agribusiness (Economy and Industry) by involving the students and the surrounding community. Islamic boarding schools implement learning while working programs. Santripreneurs are equipped with entrepreneurial knowledge and skills in the agribusiness sector. Kiai's entrepreneurial leadership has contributed to realizing the independence of national industry based on sharia economics. Kiyai Abdul Ghofur's ways of developing santripreneurs at the Sunan Drajat Paciran Islamic Boarding School are integrated education between mastery of Islamic sciences based on the yellow book and creative economic efforts.

The integrated Islamic boarding school that is being developed does not mean the unity of knowledge between Islamic sciences and scientific knowledge as is widely discussed by Islamic boarding school experts. Previous studies regarding the unity of knowledge have been discussed and have given birth to a new style of Islamic boarding school, namely an integrated Islamic boarding school that combines the concepts of Salaf and modern Islamic boarding schools. The concept of integrated Islamic boarding schools as discussed by previous experts is limited to the unification of knowledge, not involving the economic aspects of Islamic boarding schools as a core element of institutional development to become independent.

The integrated Islamic boarding school model developed by Kiai Abdul Ghofur is different from the previous integrated Islamic boarding school concept. Both have the same vision and strategy in developing santripreneurs. Integration within santripreneurs includes *tafaquh fi-al-dini*, namely mastery of religious knowledge based on the yellow book with the ability to manage economic businesses independently and pray. Kiai's entrepreneurial leadership provides a learning climate and a concrete economic business climate based on direct experience. The informants stated that santripreneurs were trained and directly involved in managing the Islamic boarding school's economic businesses.

Kiai's entrepreneurial leadership develops direct practical activities. The Islamic boarding school provides a field laboratory in the form of a dolomite mountain covering an area of 150 hectares. This area is used for mining and grinding dolomite for raw materials such as kavca, ceramics, etc.

## **Network Development**

Ahmad Dardiri stated that the managerial implementation of the school principal's entrepreneurial leadership is demonstrated by creative and innovative actions in providing excellent service to stakeholders through human resource management, industry-based infrastructure management, management of collaboration with DUDI based on teaching factories and graduate recruitment, transparent financial management, and accountability, as well as systematic supervisory management (Indana and Syafi'i, 2023). Rahardjo stated that the application of school principals' entrepreneurial competencies consists of four processes: (1) application encouragement, (2) application procedures, (3) collaboration strategies, and (4) control model.

Islamic boarding schools are a forum for kiai's entrepreneurial leadership. Islamic boarding schools will not be separated from the kiai who are their leaders and the students within them. Islamic boarding schools are social institutions in which there is a small community. Since the 2000s, Dua Islamic Boarding School has been aware of developing independence as its character. Kiai's entrepreneurship leadership believes that santripreneurs are the path chosen bravely. Stakeholders have considered the positive and negative dimensions of the program. Kiai Abdul Ghofur started his business small and started from himself. Because public awareness occurs when they see firsthand success.

After gaining public trust, Kiai Abdul Ghofur began to expand into other aspects. He brought in experts from nearby universities (comparative technology institute and Bogor agricultural institute). The two of them are strategic partners in preparing human resources and agricultural and livestock systems. Kiai Abdul Ghofur also opened development channels with partner Islamic boarding schools and PBNU. They also collaborate with government elements at all levels with the principles of openness and freedom.

Kiai's entrepreneurial leadership establishes collaboration based on the support of walisantri, asatidz, and community members to mobilize the interests of local residents. Their efforts are focused along outreach to parents and communities to strengthen ties between local education professionals and those they serve. This multilevel collaboration expands the professional capacity of asatidz, apprentice students, to promote a coherent professional community and to direct resources in improving the quality of teaching.

The existence of infrastructure, namely, rice fields and plantations, projectors, language laboratories and computer laboratories, cooperatives, canteens and integrated libraries shows the readiness of Islamic boarding schools to work on the middle economic sector. Kiai's entrepreneurial leadership carries out institutional and marketing collaboration. Kiai Abdul Ghofur is of the view that as long as we still buy from supermarkets, Islamic boarding schools will still be number two or next. The marketing system has now developed, where the Islamic boarding school has a powder shop and supermarket which is managed by alumni with a modern financial system.

According to Kiai Abdul Ghofur's perspective, the idea of Islamic boarding school economic progress continues to be carried out. Santripreneurs must not stagnate, let alone stop. Development related to land processing, planting patterns and marketing. Kiai Abdul Ghofur also warned that finances should be managed through good applications. This is to support and bring out the students' honest attitude. Because entrepreneurship not only deals with intelligence, but also the noble attitude of managers from the elite level to the lower classes. Kiai Abdul Ghofur adheres to the principle that if the Ethernet is dirty, then the floor beneath it must be ugly.

The operational or administrative financing system, financial management must be aimed at strengthening the Sunan Drajat Islamic Boarding School institution in determining and allocating funds in accordance with the priority scale that has been determined for the quality improvement process. Separation of academic costs from the procurement process. Reducing the need for central bureaucracy. Accountability of the Sunan Drajat Islamic Boarding School is accountable to the students and the community. This is a combination of commitment to standards of success and the hopes and demands of the parents of the Sunan Drajat Islamic Boarding School students.

Kiai Abdul Ghofur builds strategic partnerships with district, provincial and national governments. The community economic development program through Islamic boarding schools launched by the government was welcomed by all elements and stakeholders, with the principle of mutually beneficial cooperation and no dependence on government assistance. The independence of Islamic boarding schools in the economic sector is a principle that is firmly adhered to.

Kiai Abdul Ghofur has a positive view of society as a network of Islamic boarding schools. He acknowledged the existence of Islamic boarding schools in the midst of society. According to the kiai, Islamic boarding schools exist and originate from the community. Thus, the ulama cadre institution is intended to contribute to the development of society through fiqh siyasah. In the Islamic boarding school's view, politics must

be oriented towards the welfare of society, not the authorities.

Community service is the core program of Islamic boarding schools. This program is implemented for santripreneurs. Meanwhile, institutions have provided opportunities for students to get to know and live with the community. This has become a daily activity for santripreneurs managing business ventures. They understand society up close, because they see society's activities and whereabouts every day. Santripreneurs carry out economic efforts to meet some of their needs with the community.

The end of the existence of Islamic boarding schools provides great benefits for strengthening Islamic boarding school traditions and changing society. Within the framework of community service, santripreneurs take part in maintaining the treasures of Islamic knowledge in Islamic boarding schools through strengthening the study of the Yellow Book. Islamic boarding schools are a place to stand for the existence of santripreneurs and at the same time take responsibility for the treasures of traditional Islamic knowledge.

The community becomes a place of service for students and Islamic boarding school alumni in the future. Since becoming students, they have been educated to live and understand the problems that develop in society. Islamic boarding school activities are oriented towards completing and contributing to the development of society in terms of religious morality. Islamic boarding schools exist as a motivator for society to live in a devout religious environment.

Law 18 of 2019 provides space for Islamic boarding schools to manage independently. Islamic boarding schools provide education to the community. The independence of students is important so that Islamic boarding schools carry out management according to the needs of stakeholders, namely the community. The autonomy of Islamic boarding schools means that educational institutions have their own characteristics according to their potential. On the other hand, uniformity is the elimination of institutional distinctions. In this case, Islamic boarding schools must build public acceptability and accountability. The findings of this research state that the Sunan Drajat Paciran Lamongan Islamic Boarding School is an independent Islamic boarding school.

The unification of Islamic boarding schools and the community environment lies in community participation. Santripreneurs are educated to have social awareness. This concept describes the relationship between Islamic boarding schools and society, namely providing clear benefits to society. Santripreneurs persuade the community in order to develop independent attitudes and actions. These efforts are carried out reciprocally, namely from the Islamic boarding school to the community and from the community to the Islamic boarding school.

### **Integrated Education Strategy in Escalating the Entrepreneurship Independence of Santri at the Sunan Drajat Paciran Lamongan Islamic Boarding School**

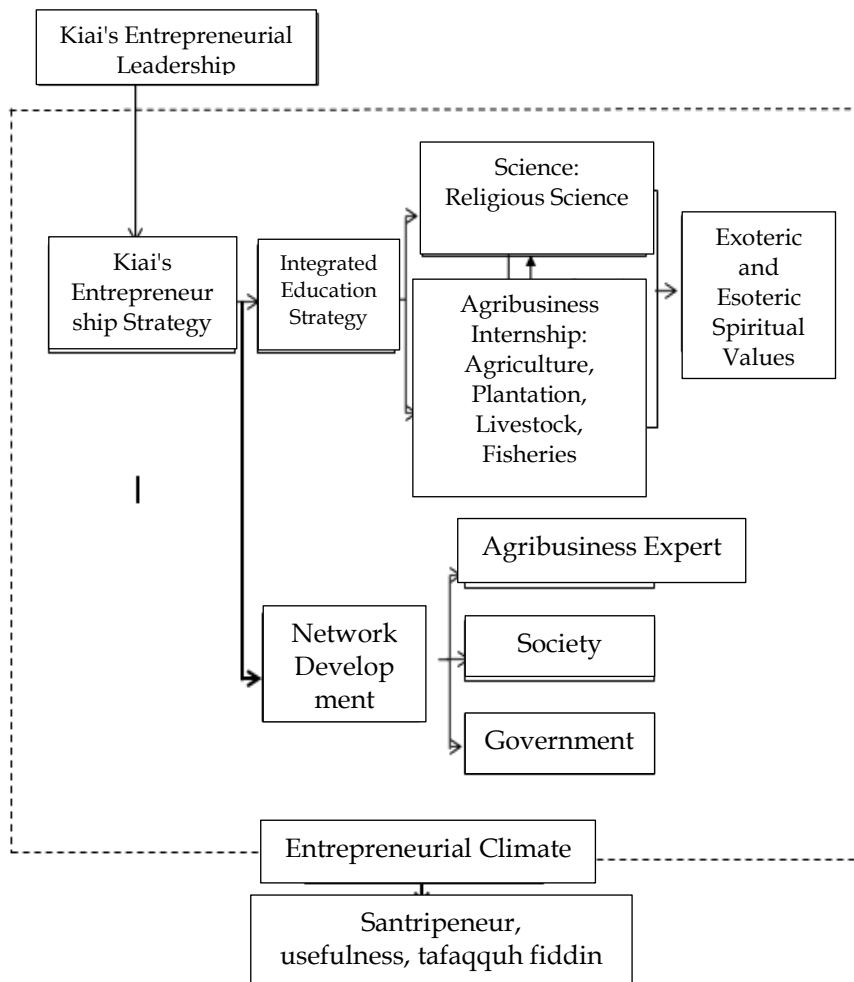
The kiai's entrepreneurship leadership strategy at the Sunan Drajat Paciran Lamongan Islamic Boarding School implements an integrated education system between mastery of religious sciences and internships in managing the Islamic boarding school's economic business. Islamic boarding school parenting patterns are directed at forming independent students. This is achieved through various activities that are bound by regulations which lead to the creation of students who learn independently.

In Islamic boarding schools there are written general regulations that must be obeyed by every student and implemented strictly. Even students who violate can be subject to sanctions by being returned to their parents. These regulations are the rules of the game and are binding for all stakeholders, especially for students while living in the Islamic boarding school environment. The regulations in Islamic boarding schools generally cover all student activities for 24 hours from waking up to going back to sleep.

The findings of this research state that Islamic boarding schools as cadre institutions prioritize education rather than teaching. Agribusiness entrepreneurship education at the Sunan Drajat Paciran Islamic Boarding School develops students as a whole and maximally mind, soul and body in the totality of twenty-four hour dormitory life with various kinds of discipline and consequences for violations of these disciplines. The entrepreneurial climate of Islamic boarding schools gives birth to the santripreneur character.

2014 Indonesian Ministry of Religion Research and Development data stated that almost all Islamic boarding schools in Indonesia run a madrasa and school system while still using the salaf system in their boarding schools. Law 18 of 2019 is an effort by Islamic boarding schools and the government to maintain the great traditions and treasures of Islamic boarding schools. The public's tendency towards diplomas and formal employment forces Islamic boarding schools to make changes to their education system. The Nurul Qarnain and Al-Ittifaq Islamic boarding schools implement integrated education by combining the study of the Yellow Book and a creative independent economic business climate. Islamic boarding schools apply the principle of working to recite the Koran. Science is not just knowledge collected, but provides benefits to society.

An integrated educational strategy between yellow book-based knowledge and an independent business climate that is conducive to forming the santripreneur personality. This is a typical santri who is knowledgeable and useful to humanity. The vision, strategy and efforts to develop santripreneurs are determined by the kiai's entrepreneurial leadership. Caregivers become the formulators of the Islamic boarding school's social entrepreneurship design and play a role in determining ways to achieve it. Kiai have the ability to direct stakeholders to achieve economic business development goals in developing Islamic boarding schools.



### **Santripreneur, Usefulness, Tafaqquh Fiddin**

The santripreneur learning experience emphasizes direct practice. They intern at Islamic boarding school economic businesses. Santripreneurs know directly the aspects of handling economic businesses. They also get the opportunity to see firsthand and understand business planning, production and post-harvest issues. The theories they acquire in class are applied. Kiai provides guidance regarding procedures for handling business, solving problems. Capital calculations and business results are applied in a disciplined manner through modern bookkeeping in the form of applications. Kiai Abdul Ghofur taught business management by preparing business planning, implementation, strict and tiered supervision.

Thus, santripreneurs and kiai's entrepreneurial leadership are the main elements of Islamic Boarding Schools. Their existence cannot be separated because they have an organic relationship. The life goal of santripreneurs is directed at ukhrawi beliefs. That the world is not a destination, a place to do charity and provide social benefits. Kiai provides guidance through recitations and the Islamic boarding school's independent business climate. The students are guided to have the competence to manage their lives independently. Independence in studying and working is based on self-discipline. Santripreneurs are inspired to be active,

creative and innovative.

Kiai's entrepreneurial leadership shows success in forming santripreneurs. They have religious abilities, social awareness and spirituality. Kiai's entrepreneurial leadership drives the potential of santripreneurs to become successful entrepreneurs in agribusiness, namely agriculture, fisheries and animal husbandry. This effort develops the economy of the community around the Islamic boarding school to have economic independence. Sunan Drajat Lamongan Islamic Boarding School implements an integrated education system.

## Conclusions

This research produces conclusions; Firstly, the concept of kiai leadership in developing Islamic boarding school businesses is collective-collegial, consultative and instructive which relies on the authority and influence of the kiai elders/caretakers. Second, the kiai's strategy in developing Islamic boarding school entrepreneurship includes; The strategies used by kiai to develop and become entrepreneurs in Islamic boarding schools are actually the same as those used by modern companies or organizations such as; First, empowering students, alumni and guardians of students, second, synergizing with various parties, both government and private, third, innovating and developing business products, both goods and services, four, developing quality human resources to manage the various businesses being developed. Fifth, implementing and spreading religious values in the business or muamalah aspect is an important part of Islamic teachings. Third, the benefits from the results of entrepreneurial development in Islamic boarding schools are felt and enjoyed by various parties, including; first, the availability of basic necessities for students, alumni, guardians of students, the surrounding community and Islamic boarding school institutions where entrepreneurship is developed. Second, the opening of new job opportunities for the community, especially residents around the Islamic boarding school. Third, Islamic boarding schools have economic independence so they have authority and independence in regulating and managing Islamic boarding school institutions.

The recommendations from this research are; First, there needs to be awareness about the importance of developing entrepreneurship in Islamic boarding schools. The higher the awareness of kiai and Islamic boarding school managers about the importance of developing entrepreneurship in Islamic boarding schools, the more opportunities and opportunities will be opened for Islamic boarding schools and their students to develop entrepreneurship in Islamic boarding schools. secondly, kiai have an important role and great influence in the entrepreneurial development process in Islamic boarding schools. The more competence and skills the kiai have in developing entrepreneurship, the more advanced the entrepreneurship developed by the Islamic boarding school will be. Third, there is a need for synergy of all Islamic boarding school components in the entrepreneurial development process to realize Islamic boarding school economic independence. The more parties involved or involved in developing Islamic boarding school entrepreneurship, the greater the opportunity for Islamic boarding school entrepreneurship to progress rapidly.

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