

PESANTREN IN INDUSTRIAL SOCIETY: LEADERSHIP PATTERNS OF KIAI ENTREPRENEUR AT PESANTREN AL-FUSHA PEKALONGAN

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ABSTRAK

Tujuan penelitian ini adalah mengungkap pola strategi kepemimpinan kiai entrepreneur pondok pesantren al-fusha pekalongan dalam masyarakat industri. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif analitik. Hasil penelitian menunjukkan bahwa strategi kiai dalam membangun jiwa entrepreneur santri adalah dengan meningkatkan kemampuan santri melalui pembinaan sumber daya manusia, memfasilitasi sarana dan prasarana berbasis kemandirian ekonomi, selanjutnya kemampuan hasil pembinaan diapresiasi dalam bentuk mental kepribadian yang tangguh, kreativitas, inovasi dan beragam keterampilan diantaranya kecakapan pengoperasian website dan media lainnya berbasis internet, kemahiran bidang bisnis, tata busana dan tata boga, kepiawaian pengelolaan unit usaha, peternakan, tempat belanja, simpan pinjam, dan peluang perekonomian lainnya.

Kata Kunci: Pondok Pesantren, Kepemimpinan Kiai, Entrepreneur

ABSTRACT

The present study aims to uncover the pattern of the *kiai* entrepreneur's leadership strategy at the al-Fusha Islamic boarding school in Pekalongan, Central Java, Indonesia in an industrial society. The study employed a qualitative method with an analytical descriptive approach. Study findings demonstrate that the *Kiai's* strategy for fostering student entrepreneurial spirit was to strengthen students' skills through human resource development, support of facilities and infrastructure in terms of economic autonomy. Likewise, the capacity mental tough personality, creativity, innovation, to manage websites and other internet-based media, business skills, clothing and culinary, business unit management, animal husbandry, commerce, savings and loans, and other economic opportunities were valued as a result of the coaching results.

Keywords: *Pesantren, LeadershipKiai, Entrepreneur*

INTRODUCTION

Pekalongan City is a creative industrial city as in UNESCO data which designates 28 cities from 19 countries in the world creative city network, including the city of Pekalongan which has been named the creative city of the batik industry (<https://dpmpstsp.pekalongankota.go.id>). The designation as an industrial city encourages the community to contribute to building the city of Pekalongan, improving social welfare, and introducing the culture of the batik industry at the world level. On the other hand, the city of Pekalongan is also known as the city of *santri* (student). There are 103 *Pesantren* (islamic boarding

schools) in Pekalongan city (<https://ditpdpontren.kemenag.go.id>). *Pesantren* as said by Kusnandi as a center for deepening Islamic sciences (*tafaqquh fiddin*) (Kusnadi et al., 2017) . The material peculiarities in the study in *Pesantren* such as fiqh, creed, morality, al-Qur'an and hadith focuses on the formation of religious character as an effort to practice Islamic religious values in daily life. Hadi said *Pesantren* as Islamic religious education to understand, appreciate, and practice the teachings of the Islamic religion that emphasizes morality as a guide to living in society (Hadi, 2021) .

This is interesting for the people of Pekalongan city, considering that the dynamics of the development of the Pekalongan community in direct contact with the industrial world brings a series of effects of social change. Santika said that the industrial revolution requires efforts to improve human resources by emphasizing aspects of skill competencies that are oriented to life skills (Santika, 2021) . life skills in another sense in the form of skills, specialization of expertise, improvement of living standards or welfare of life. Changes of this kind raise demands on educational standards as Mufid said that the factor of specialization of expertise, economic welfare is a determining factor for the millennial generation to continue their studies and is even said to be a barometer of educational institutions good ones are those who are able to absorb graduates who are directly involved in the world of work (Mufid & Arifin, 2021) . Likewise, the demand for *Pesantren* education in Pekalongan, *Pesantren* have a strong attachment to the Pekalongan community environment which is not just input for students or a *slogan* for the city of *santri* but is able to produce products or outputs that can affect the welfare of the people of Pekalongan.

Talking about the adaptive problem of *pesantren* in facing the industrial era cannot be separated from the figure of the *kiai*, as Hilmy found that the various openness of *pesantren* innovations are evidence of the role of the *kiai* as the leader of the *pesantren* having open insight to various changes in their environment (Hilmy, 2019). The same thing was also expressed by Isbah, in his findings Isbah stated that the *kiai* is an Islamic intellectual title given to the leader of the *pesantren*, the *kiai's* position is very important in relation to the community, the community expects the *kiai* to provide *spiritual*, moral guidance, even related to political, economic, and social issues. and social community, on the other hand, the community pays respect to the *kiai* and gives authority to spread the religion of Islam (Falikul Isbah, 2020). Furthermore, Pramitha emphasized that the *kiai's* role as the leader who moves in carrying out and developing the *pesantren*, the progress of the *pesantren* lies in the ability of the *kiai* in managing the *pesantren*(Pramitha, 2020).

At the theoretical level, leadership is defined as a process of interpersonal relationships in which a person influences the attitudes, beliefs and behavior of others (Fakih et al., 2001). Imron maps that leadership has two elements, namely the ability to influence other people, subordinates or groups and the ability to direct the achievement of organizational or group goals (Imron & Slamet, 2010) . The next question at the practical level is what is the pattern of *kiai* leadership in managing *pesantren*? Ta'rifin in his research on *pesantren* in Pekalongan, namely the *PesantrenNurul Huda* Simbang Kulon Pekalongan, the *PesantrenRibatul Muta'alimin* Grogolan Pekalongan, the *PesantrenRauhatul Huffad Al-Maliki* Banyurip Pekalongan, found a charismatic leadership pattern as a continuous

succession in managing the *pesantren*, however, the regeneration process needs to be done. This was done to anticipate that after the death of the charismatic *kiai*, the management of the *pesantren* was not running effectively (Ta'rifin & Halid, 2021). Another research conducted by Tri Puji Agustina at the *Pesantren Syafi'i Akrom Pekalongan*, in his findings revealed a religious humanist education model in managing *pesantren*, meaning that in the learning process instilling mutual respect, mutual tolerance, discipline, perseverance, building human values and religion (Agustina, 2016).

Kiai Dzilqon is the leader at *Pesantren al-Fusha* Pekalongan. This *pesantrenis* located in Rowocacing Village, Kedungwuni District, Pekalongan Regency. The area of the *Pesantren* is approximately 9 hectares. The development of *pesantren* does not only focus on religious studies. *Pesantren al-Fusha* organizes integrated formal education, namely Junior High School (SMP), Senior High School (SMA), Vocational High School (SMK) majoring in accounting, fashion, and motorcycle engineering (<https://alfusha.ponpes.id>). *Kiai Dzilqon* has also developed several business units in *pesantren* such as the *Alfu* mineral water business, *al-Fusha* Shopping Store, *Alfi Kids* Children's Store, *Alfumart*, Tasha savings and loan institutions, Mini Petrol Pumps, Go-San (*Gojek Santri*), E-Money, Digital Buying and Selling, Photocopying, Cafe, Catfish Farm. *Kiai dzilqon* in addition to managing *pesantren* is also actively involved in social organizations, educational institutions and economic institutions, especially advisors to the KADIN (Indonesian Chamber of Commerce and Industry) Pekalongan Regency (Interview, 06 June 2022). The innovation and creativity built by *kiai dzilqon* is related to building the economy in the management of *pesantren* by looking at the challenges as well as risks and opportunities are the behavior of the entrepreneurial spirit. As Widodo said that entrepreneurs are pioneers in business, innovators, risk bearers, who have a vision for the future, have advantages in business achievements, entrepreneurs have four elements, namely creativity, innovation and risk, anticipation (Widodo, 2020)

Building an entrepreneurial spirit through the development of business units in this kind of *pesantren* environment is very important because it triggers the spirit of *santri* to think broadly and provide useful experiences when living in society, and also to grow new entrepreneurs where this is always associated with economic problems. Ahsan revealed that entrepreneurship provides specific opportunities in growing the community's economy, creating jobs, reducing unemployment, and even contributing to increasing productivity and creativity (Ahsan, 2016). Furthermore, in relation to the importance in carrying out economic empowerment, Misbah identifies three important element, namely, *first* religion element, meaning that poverty is contrary to Islamic socio-economic ethics, *secondly*, the social element which means that the *kiai* as a leader must at least overcome the economic crisis of the local community, and *thirdly*, the political element, this relates to local authorities who have interests both on a scale and scale. micro and macro (Misbah, 2021). Related to this, the *kiai* leadership in fostering *santri* with various kinds of religious knowledge so that religious character is formed is no longer in doubt, but it is different from the *kiai* leadership in fostering *santri* with regard to community empowerment. Research on the leadership of *kiai* entrepreneurs is new and very important to study.

For this reason, in this study, we want to dig deeper into the leadership pattern of *Kiai* Dzilqon's entrepreneur in managing the *Pesantrenal-Fusha* in the era of industrial society? This research is classified as a qualitative research because the findings of the data results are not to reject the hypothesis but the data results are in the form of a description of the observed symptoms (Subana, 2001) . The data analyzed are the theory of entrepreneurial behavior with the implementation of the *kiai's* leadership in the management of pesantren, the *kiai's* view of pesantren and industry, followed by the *kiai's* strategy in cultivating entrepreneurial behavior as well as the impact of its contribution. Thus in this study using a descriptive analytic approach where the researcher seeks to dialogue theoretical data with a number of facts in the field. Collecting data through observation, interview, and documentation techniques which are then analyzed through three stages, namely data reduction, data presentation, and data verification (Moleong, 2017).

DISCUSSION

Rivai in his book writes that leadership is not something special, but a responsibility, not a facility but a sacrifice, and also not to have fun but to work hard (Rivai, 2013). This article implies that a leader has the ability to act appropriately by paying attention to and analyzing the social situation of his organization. This means that the decisions made by the leadership receive positive support within the organization so that the program can be carried out according to its objectives. For this reason, Hadar explained the importance of paying attention to various functions to act, namely the instructive function by giving communicative orders, the consultative function which means two-way communication, the participation function which is not just two-way communication but forms a complex interactive relationship, the delegation function provides trust. , the control function carries out coaching and assessment, and the exemplary function has a good personality (Hadar, 2001).

The next discussion relates to how the leadership style of behavior in carrying out these various functions? Plato divides three leadership styles, namely the style of philosopher, military, and entrepreneur leadership (Prasojo, 2004) . The term entrepreneur is known by French economists (18th century) related to the business world. Etymologically entrepreneur comes from English which means to do. Thus, entrepreneurs are not born talents or certain myths but are realistic or constructs that can be learned through the process of conducting training and coaching (Bunga Aditi, 2018) . Entrepreneurial leadership according to Suwanto can be understood as a person's ability to influence others to work towards common goals with the spirit of entrepreneurial behavior, in the process which includes transformation, innovation, continuous improvement, sensitive to opportunities and challenges (Suwanto, 2018) . Furthermore, Suswati said that entrepreneurial leadership is leadership that can create opportunities, develop human resource-based systems, achieve success in the era of globalization, technological progress, and economic growth during a crisis (Suswati & Hatta, 2021).

Research related to entrepreneurial leadership was conducted by Azhar who tried to reveal the influence of entrepreneurial leadership on the employees of

Batik Doly House. The sample was carried out by 40 employees, while the findings show that entrepreneurial leadership has a positive and significant effect on employee performance with a significance level of 0.0005 (Azhar, 2019). However, this is closely related to the world of work, awards are an important consideration for employees, especially in business and competition. Another research conducted by Syamsiyah regarding the entrepreneurial leadership of school principals, in his findings revealed the principal's strategy in fostering the entrepreneurial spirit of teachers, including the application of entrepreneurial indicators in daily life, developing innovation in empowering school units, increasing teacher creativity and innovation in the process. learning, opening up the insight of teachers and students through entrepreneurship development activities, maximizing extra-curricular activities (Syamsiyah, 2021). In the school environment, it can be understood how the rules, discipline and integrity of teachers are tied to the regulations issued by the school and the institutions above it, including being considered in the service process and in terms of welfare. This is very different from the leadership of the *kiai* in the *pesantren*.

Wahid explained that the *kiai's* leadership hierarchy is enforced on the basis of moral authority, the students view the *kiai* as a source of inspiration and moral support in living life, always consulting from mate affairs, inheritance, to work matters (Wahid, 2001). Nasution wrote related to the characteristics of *pesantren* which have two important functions, namely *pesantren* as a religious educational institution and *pesantren* as a social community institution where this position is able to address the problem of poverty, eradicate unemployment, eradicate poverty, and create a healthy environment (Nasution, 2019) In responding to this, *Kiai Dzilqon* said that the characteristics of the function of *pesantren* are 2, namely *Regeneration Pesantren* where *santri* are trained to carry on the knowledge of the *ulama*, and *Generation Savings Pesantren* where the task of this generational *kiai* can address social problems, even including addressing the lifestyle of the millennial generation (Interview, 10 June 2022). This is what needs to be followed up, fostered, because *pesantren* have tremendous potential in developing an independent economy. Banu, an observer of sharia economics from the University of Indonesia, reminded that the government needs to accompany *pesantren* that are building businesses, so that *pesantren* can better support the economy of the people, this potential can be seen by the large number of *pesantren* and *santri*, say if one *pesantren* only has 300 students, that means if there are about 30 thousand *pesantren*, how many *santri*, of course these *santri* are able to move their economy in their community (<https://www.republika.co.id>).

Kiai Dzilqon (interview, 11 June 2022) took several strategic steps in developing the entrepreneurial spirit of *santri* including: *First*, *Santri* resource development, The input of the lecturers has special criteria, namely having a good personality of integrity and having scientific competence skills, both religious teaching and teaching skills, so that *santri* really get knowledge as well as the right practice, to support the ability of *santri*, coaching and training is carried out starting in the field of technology-based digital to entrepreneurship. implications of developing *santri* resources that emphasize the mental aspects of personality, creativity, innovation, as an example when facing problems that often occur in *pesantren* with a large number of *santri*, namely losing money, so that it must be faced and the solution is to use E-Money money circulation in the *pesantren al-*

Fusha environment digital-based. *Second*, Infrastructure based on economic independence, the *Pesantren al-Fusha* opens various business units and laboratories with independent management, creativity and innovation in the development of business units, *santri* expertise skills displayed in the form of skills in using technology which are included as business strategies via digital, entrepreneurial skills as well as mapping business opportunities as evidenced by the absorption of *alumni* or graduates in the world work or innovate to develop a home industry, even for *alumni* of the *pesantren al-Fusha* making a *Buka Lapak* via Digital in which more than a thousand *alumni* of the *pesantren al-Fusha* introduce their production and all people can access it, from this forms a productive independent economy.

CONCLUSION

In this study, it is interesting to find out how *Kiai* Dzilqon as the Leader of the *pesantren* views in interpreting entrepreneurship in the era of industrial society, not just buying and selling profitable but also building an attitude of community economic empowerment that builds personality with character, integrity, innovation and creativity. The offer in this study is the pattern of the *kiai* in integrating the *pesantren* system with the industrial world and does not eliminate the scientific culture of the *pesantren*, which is a form of transformation of the *kiai* leadership in responding to the quality of education. However, there is a need for further research related to the management side of *pesantren* where planning, organizing, implementing, controlling, which is effective and efficient in managing *pesantren* is an important discussion. However, the *kiai* entrepreneur leadership pattern is a solution for the existence of *pesantren* in industrial society.

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