



Role Kyai Leadership towards the Independence of Santri through Entrepreneurship at the Galang Sewu Islamic Boarding School

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ABSTRACT

Kyai Galang Sewu Islamic Boarding School is a boarding school that requires dormitory development. Therefore, Kyai pesantren as the highest leader formed the Songo Team as an auxiliary team for the implementation of development preparations. The results of the joint discussion have raised the idea of forming an entrepreneurial field that functions to support the income of pesantren as well as a vehicle for training the ability of students with entrepreneurial competence. The existence of this entrepreneurship program is because it is also in accordance with the kyai principle which encourages students to live independently mentally, morally and economically. The purpose of this study is to reveal the role of kyai in encouraging student entrepreneurship, Kyai's leadership style in empowering student entrepreneurship, and the implications of entrepreneurship programs on student independence spiritually and materially. This research uses a qualitative approach with a descriptive method. Data collection techniques are carried out by means of interviews, observation, and documentation. The subjects of this study amounted to 5 people. The validity of the data used triangulationsource. Qualitative descriptive data analysis techniques with stages of data collection, data reduction, presentation and conclusions. The results obtained in this study are the role of kyai as caregivers play an active role in directing activities and providing motivation and evaluation as needed. Activities carried out include: cooperatives and washing clothes, raising chickens, catfish cultivation, utilization of empty yards, trainings and processing of agricultural products. The Songo team as the kyai's right-hand man carries out his duties to manage activities according to the objectives and directions of the kyai. Pak Salaf as a kyai also leads with a charismatic and democratic leadership style. The results of entrepreneurial competence are also seen in the person of the students through the visible nature of responsibility for themselves and the fields entrusted to the students.

Keywords:

Kyai leadership, entrepreneurship, Islamic boarding school, independence

INTRODUCTION

Pesantren is the oldest educational institution in Indonesia and is one of the Islamic educational institutions that is the choice of the community. Indigenosity type institution,

meaning born from a subculture of Indonesian society, besides that pesantren are alternative educational institutions as well as institutions religious with very unique and powerful characteristics (Madjid, 1997). The oldest

educational institution in Indonesia is undeniably influential not only on the spread of Islam, but also has qualifications and credibility in the movement to increase human resources for internal circles and the surrounding community. Pesantren can develop through two paths, namely education and politics (M. L. Fauzi, 2012).

The principles of implementing pesantren have been recorded in the Government Regulation on the management and implementation of education No. 17 article 189 paragraph 2 years (Indonesia, 2019) that "The religious peculiarities of educational units may be general education organized by certain religious groups; general education that organizes general education and religious sciences such as MI, MTs, and MA or religious education such as early education, pesantren, pabbajja samanera, and other similar forms". It is also related that "non-formal education is carried out on the principle of, by, and for the community" concerning the Management and Implementation of Education Article 102 paragraph 3 (Indonesia, 2010).

Seeing the growth of Islamic boarding schools in Indonesia according to survey data on the website of the directorate of Islamic boarding schools (Ministry of Agriculture, 2019) It reached 27,722 with the number of students around 4,173,543. Especially for the Central Java region, according to data from the Ditpontren website, there are 3,827 Islamic boarding schools with 298,874 students, while according to statistical data (BPS, 2018) of Central Java population 34,433,000. when compared, the percentage of the number of students is 1 in 64 or 1.6% of the population in Central Java, indicating that there is potential and social capital that can be trained and developed in addition to being agents of change in the field religious (Nurhadi, 2010). But it can also play a role in terms of economic, political, environmental and socio-cultural fields in accordance with the socio-geography of each pesantren.

Seeing such potential, it is necessary to have a figure who is tasked with being a leader in a community association so that the management of resources runs optimally and systematically

so that the planned targets can be achieved properly. Based on studies conducted by (Hafidh et al., 2017) that Leadership Kyai as the spearhead in the organizational structure of pesantren has an influence in the form of being tough as a leader figure, having extensive information and as a *problem solver*. It also shows the contribution of a kyai as a leader in facilitating the community that Eager develop his abilities (Al-karim, 2015) and also provide moral support to increase morale in terms of work ethic (Arif & Muhammad, 2015) so that they are able to be independent and independent in supporting life (Mauludiyah, 2020) and make pesantren better able to keep up with their times (Zarkasyi, 2020).

Kyai is the highest leader figure in the world of Islamic boarding schools who are hegemonic and central as well as parents for students in Islamic boarding schools. Strong facts underlie that kyai is very influential on the lives of students to the depth Problem Just matchmaking, the students are very resigned (Ferawati, 2017). Kyai has his own leadership style compared to other leadership models. The form of leader that according to Max Weber is charismatic because it has an appeal that ordinary humans do not have (Purnomo & Saragih, 2016). The fact states, most kyai pesantren have the principle of dedicating themselves through knowledge, taking time for students and donating some of their property for the sustainability of pesantren in order to spread Islam. In addition to materially, kyai also has a role as a pioneer of every activity and *Problem solver* that happens in public life.

Kyai is also referred to as *emerging leaders*, non-formal leaders appointed by the community and *actual leader*, a leader recognized by the community for his charisma. The legitimacy of a kyai as a non-formal leader in society is unwittingly obtained through community recognition based on his leadership style, religious knowledge, personal character and charisma (Ilmi, 2017). In line with Day, who interprets leaders where the main pattern is interpersonal skills, flexible attitude changes in placing themselves by looking at situations and conditions, appearing effective in various roles

and oriented to social services (Aspizain Chaniago, 2017).

Kyai Galang Sewu Tembalang Islamic boarding school, a boarding school whose students as a whole have student status which is now taken care of by a young kyai named K. M. Nur Salafudin, AH. Located around the UNDIP area makes students interested in joining, in addition to a strategic location, it can cut accommodation costs and plus being able to get religious knowledge makes this pesantren grow rapidly. Activities that are organized and adequate facilities support students to be creative such as communication through digital information media, the economy through shops and decorations and services such as washing clothes.

Based on the location of Islamic boarding schools adjacent to the UNDIP campus and adjacent to settlements. In addition, the increase in public interest, especially students, to enter Islamic boarding schools has resulted in the need for quality development, especially in facilities and infrastructure in the form of expansion and construction of adequate student residences or dormitories. Kyai Salafudin's efforts and active role as the caregiver of Kyai Galang Sewu Islamic boarding school in supporting activities for fundraising for the construction of new dormitories inspired the students to take part in the movement to contribute to fundraising for the construction of the pesantren. Therefore, Kyai Salafudin saw that there were human resources (students) that should be relied on so he tried to form a team.

In 2019 Kyai Salafudin came up with the idea to form a "Songo Team" which was the formation of this special team (Goddess, 2020) He is in charge of managing the development and development of pesantren through programs that are discussed in such a way with nine members. This is one of the early indicators that the students bring out a brave attitude of responsibility plus the role of Kyai Salafudin in providing directions and scenarios to students so that students are able to behave wiser, experienced and more independent. Initiation like this is Kyai Salafudin's creativity in managing pesantren with the hope that it can

improve the quality of learning and the environment in pesantren (Wahono, 2014).

It is also mentioned in several studies that facilities are simultaneously very influential with learning patterns (Fitriyani M, 2016). The importance of facilities and infrastructure policies (Burhanudin, 2000) can affect student empowerment activities. Comfortable learning facilities will not only improve the morale of teachers and students but will also ensure the realization of the quality of public elementary school education (Rafindadi, 2016). Especially in addition to the impact such, the presence of Provision Facilities and infrastructure also have an impact on students' learning motivation (siti N. Khasanah, 2016). Pesantren environment with the concept of dormitory and organized activities Include atmosphere Pesantren is very supportive of the students Educated To become a person who is independent and able to lead his personality better. Because of the optimization of facilities that support teaching and learning activities (Jannah, 2010) and can also affect the pattern of character education (Mundzirul Mufid, 2016)

One program that Initiated The Songo team to help raise development funds is program entrepreneurship whose implementation was approved by Kyai Salafudin and is still running today. Although from some program launched by Tim Songo, entrepreneurship is a form of program The small but aims and objectives of the results of the implementation of this entrepreneurship will be managed and channeled accordingly. In addition, it can also be a vehicle for students to hone their entrepreneurial spirit and character in order to be able to develop a firm attitude in making decisions related to basic problems and the sustainability of Islam (I. K. Mala et al., 2020). The establishment of Islamic boarding school economic institutions with the concept of shops, services or publications whose implementation is carried out by the students themselves. Then it is formulated through discussion so that it can increase social interaction points between students. Through entrepreneurial strategies, it can also improve problem-solving skills in any situation (Kuntowicaksono, 2012).

Result Entrepreneurship Not only struggling and fixated on the form of financial text but can also be interpreted as a vehicle in training yourself and honing cognition in holding responsibility, skills, analytical abilities and so on (Rahmadani & Suwatno, 2018). This is clearly evident from the way of decision making of students who do not always rely on the corner of the kyai field. Because part of the problem-solving process has been found and resolved at the student level through discussions without presenting it immediately Raw problems to kyai. However, kyai is only quite receptive to the narratives from the students' discussions in solving problems.

The author's main focus is on the leadership role of kyai Salafudin as the main caregiver and mentor in directing and nurturing students in entrepreneurship at Kyai Galang Sewu Islamic Boarding School Semarang. The active role of Kyai Salafudin who helps provide direction if students have ideas or creations resulting from the student PKM program on the UNDIP campus through the provision of land for research and research development is also one of Kyai Salafudin's leadership roles. In addition, there is also the provision of intensive capital in the form of material and motivation to students who manage the kyai Salafudin business and the business scope of the Islamic boarding school economic institution unit in the form of angkringan, shops, washing clothes, catering, agriculture which has an impact so that it can run until now despite the various obstacles that befall it.

METHOD

This research is qualitative research, so the approach used is a qualitative descriptive approach and will produce descriptive data in the form of written or spoken words of people and observable behavior. The research location is Jl. Jurang Blimbing No.11 Tembalang, Semarang. The subjects of the study were 5 people including caregivers, administrators and students of related Islamic boarding schools. In addition, researchers also used a supporting informant, namely one of the previous caregiver drivers of the community around the research location. The main data sources are words and

actions, the rest are additional data such as documents and others. Data collection techniques are observation, interviews and documentation. Data analysis by, data collection, data reduction, data presentation, and data verification so that researchers can draw conclusions.

RESULTS AND DISCUSSION

The role of a person is identical to the ability of individuals to understand and apply their rights and obligations. based on the burden of tasks carried out either in the organization or per individual independently so that the individual has carried out a role concept (Soekanto, 2006). Based on data in the field, Kyai Salaf as a caregiver of pesantren has a very intense interaction role with his students. He also always gives space to his students to discuss the needs of pesantren in fellow students first before the kyai discusses it again in general.

He accepted every idea expressed by the students but not too frontal and *reckless* In taking steps because all matters related to pesantren are discussed and considered through a deliberative forum with students. As a pesantren leader, he has a good vision, good interaction, good human resource management and is able to see and sort out every opportunity that exists (Mishra & Misra, 2017). While the concept of role division is divided into three parts, including: (a) active role and totality, (b) participatory role, is to carry out the rights and obligations that are borne, (c) passive role, providing space so that other individuals are able to freely move and develop their ideas (Soekanto, 2006). Based on this, it is clear that Kyai Salaf is an individual who carries out a participatory role as evidenced by his mere provision of direction and comparison of opinions in carrying out policies in pesantren. He tried to encourage the ideas of students rather than being authoritarian.

The role of the figure Individual who have positions and contribute to society through interaction and interrelation between members of the organization (Soekanto, 2006). In reality, Kyai Salaf is one of the most respected figures at the level of Tembalang society. The level of

credibility of kyai Salaf as a qualified figure in religion and the field of education makes people establish and follow every idea expressed. Kyai Salaf As a kyai pesantren has a very clear role, namely as a caregiver of Kyai Galang Sewu pesantren. But in other duties, he also played a role as an Islamic spirituality at Diponegoro Hospital, head of the takmir gathering of mosques in Tembalang and Banyumanik, and NU organization manager in Tembalang.

Interaction with pesantren and the community is the main capital of a kyai as a leader to implement every policy. That it needs to be underlined the existence of interaction social In order to increase commitment in organization, develop a positive organizational culture, leadership and physical environment have an impact on the performance of an organization so that it will have an impact on the implementation of a policy (Ghassani et al., 2020).

Based on observations in the field, Kyai Salaf is a kyai whose voice is heard by the community, especially his students in providing fresh input and ideas. Kyai always involves students in every community activity such as Opt-in students in thanksgiving activities, community corpse management volunteers are always involved deep Expertise in Islamic boarding school events such as prayers, hauls, or akhirussanah. Kyai Salaf as a caregiver of pesantren as well as a member of the community acts as a medium of interaction in bridging the two (Wahyudin & Setiawan, 2019). The form of interaction with students is kyai concern for students through material support or moral support. The presence of patterns *interpersonal relationship* What happens between Kyai Salaf and Santri forms a relationship of obedience between students and kyai similar to the relationship of obedience between a child and parents(Wasta Utami, 2018). The relationship between kyai and santri provides a spiritual experience that cannot be forgotten (R. A. Lukens-Bull, 2000).

Kyai Salaf is a pesantren leader who has a great vision and mission to develop pesantren more advanced following the times without leaving aspects of religious science, leaders really need to update and synchronize policies

according to situations and conditions(Raihani, 2017). Therefore, Kyai salaf examines the way of discussion and takes policies by providing space for his students to channel their aspirations in discussion. The leadership of a kyai as a caregiver of pesantren is the spirit that becomes the driving force of the pesantren organization (Hidayat & Wulandari, 2020). As the leader of the pesantren, kyai salaf's economy does not only rely on envelope results but he has a business developed among his businesses are printing / photocopying, sambal packaging and honey packaging.

Therefore, Kyai Salaf is also a person whose behavior is made into a queen TAULADAN/*role model* by the students (Hafidh et al., 2019). In addition, a kyai leadership is categorized as carrying out a role when the leader shares direction, support system, is friendly, synergizes, and provides an example of example to his subordinates so that students who feel protected by the leader will increase their motivation in working and serving. This will improve the psychological side of student cognition such as meaningfulness, competence, self-determination, and effects (Utami & Zakiy, 2020). Van Bruinessen stated that the role of kyai in pesantren is very decisive and charismatic (Van Bruinessen, 1994). Kyai Salaf's charismatic leadership style in describing various ideas and ways of thinking that *out of the box* Making him more respected by students and the community. This type of charisma leadership is unique, because it has the ability to allure someone who makes other people's intuition interested in him (Nurhadi, 2010). Kyai salaf has a view to create jobs for students who want to work as well as recite.

The way Kyai Salaf provides input and examples in executing his business to students is more focused on the quality of service and willing to accept suggestions from his business members in order to develop his entrepreneurship. Entrepreneurs are a type of strategic leader who is important to understand entrepreneurship and leadership as drivers in different contexts of habits that are very important for community development (pesantren) (Felix et al., 2019). Features of this leader be Leaders who Formulating and

improvisation of the type leader model paternalistic And democratic, Kyai's way of leading his business is more based on consensus deliberation following the concept of sociological and supportive theory (Syafar, 2017)

Entrepreneurship is a field of implementation Scientific which has a very high level of difficulty and requires strong motivation and principles. In entrepreneurship, motivation is a very important component because it is likened to fuel as an engine drive (Amadea & Riana, 2020). In addition, there is also a need for family and environmental support as physical and psychological doping (Fahlia & Mulyani, 2018). Kyai Salaf and pesantren are clearly an applicative form of forming a supportive climate in realizing the entrepreneurial spirit for beginners. Many things have been given by pesantren, including entrepreneurial activity rooms (stalls, cages, pools, washing machines), expert guidance, joint evaluations etc.

The delivery of vision and motivation is voiced to the students at possible times such as when reciting lectures / through books, at certain event hours such as public recitation in the community, it can also be at casual kongkow-kongkow sessions. In addition, the students have expectations for kyai where that the kiai is a person who is fully trusted by the students as a person who is able to organize themselves (confident) so that they are qualified both in terms of Islamic science and in the management of pesantren providing direction and mandate to students (Iva Khoiril Mala et al., 2020).

Ajzen states that individual beliefs influence every factor in forming intentions perfectly there are three types of beliefs: first, belief in the consequences that may arise from behavioral beliefs; Second, belief in the normative expectations of others (*normative belief*) and third, trust in certain elements that inhibit the emergence of certain actions (*control belief*) (Wibowo, 2019). Therefore, kiai intervention will increase students' confidence to develop their talents in entrepreneurship. The form of support is to provide understanding and examples related to life patterns to novice

actors in entrepreneurship both morally and in the form of providing space for developing ideas

The existence of program entrepreneurship, which is one of the learning media for students at the Kyai Galang Sewu Tembalang Islamic boarding school, also needs to be reviewed and analyzed about the implementation program aforementioned. As an analyst, kyai salaf agreed Program danusan (Entrepreneurship Movement) In addition to earning income as income to prepare for the construction of Islamic boarding school infrastructure, other goals have also grown as a space to hone one's ability in entrepreneurship. The existence of self-training media in improving entrepreneurial abilities is very important (Anwana & Anwana, 2020). Pesantren must also take part in moving, not just students (Naimah et al., 2020).

As an evaluator, teachers are obliged to supervise, monitor the learning process of students and the learning outcomes they achieve (Mulyasa, 2009). In this case, Kyai Salaf also supervises the development of each activity and the students, both their own supervision by observing through the level of student activity in the pesantren and through the management of the pesantren which is simplified into a report. Leaders get development member informatively where the delivery is by periodic and summative deliberation (Adom et al., 2020).

Steinberg's opinion about independence is that the behavioral capacity of individuals who are independent, based on principles and creativity so that they are able to act as they wish and choose own opportunities and be able to account for their behavior (Bastiani et al., 2018). Humans have the potential for honest and principled character, this is what will give birth to human character to become a good person (A. Fauzi & Mujibudda'wah, 2016).

The existence of program One of the goals of entrepreneurship at Kyai Galang Sewu Islamic boarding school is that students are more competent in being more responsible and also able to do entrepreneurship independently. In addition, Islamic boarding schools are expected to emerge as centers of economic growth (Zacharias & Zachariah, 2017). Kyai Salaf as *role model* Santri as well as people who observe

the development of pesantren realize that the ability of pesantren as an educational institution has not been able to provide material strength where students are able to be independent. Directly economy so when it is located in society able to live decently. However, he believes that entrepreneurial skills that are trained early will be able to produce at least the character of an entrepreneur who is able to be flexible to keep up with the changing times.

Based on the narration of the speaker, the way Kyai salaf educates his students to be independent, among others, is through the provision of the mandate of managing businesses owned by him personally and owned by Islamic boarding schools. In addition to this method, there is another way, namely serving in the pesantren organization to carry out pesantren activities. This is a kyai concept in training students to trigger and mobilize the pattern of ability or talent of students to transition towards success (Elpisah & Hasan, 2019).

The mechanism for selecting members is that some are through kyai observation, some are through recruitment initiated by the students themselves. This is done so that students have experience in learning to manage activities and foster a sense of responsibility as well as care about future activities in the community. Archer argues that a person's ability to self-directed learning / independence to learn and take responsibility for themselves must be possessed for those who want to step up (Kana Hidayati, 2010).

The goal of entrepreneurship is to create individuals who have a more efficient work orientation, more creative ideas, more motivating individuals, move productively and independently (Cashmere, 2014). Shape implementation what Kyai Salaf did be by giving the students who are students at this well-known university a sense of responsibility to manage the business independently so that it triggers the emergence of a mindset *Problem solver* as well as a more resilient and decisive mentality taking a stand.

As for Acquisition The results obtained during business, directly handed over to students in managing the flow of money

turnover obtained is a form of testing as well as appreciation kyai besides students can learn to evaluate how the work that has been carried out has the responsibility as a supervisor of activities. This needs to be done as self-training because a high level of education does not have a significant impact on one's success in entrepreneurship (Purusottama & Trilaksono, 2019). The aspect of independence can be seen from the character bear The answer of the students that emerged was caused by the method of entrepreneurship education in addition to religious education principally in pesantren. The proof is that the students who serve and are entrusted with sub-businesses owned by kyai or pesantren have different levels of activity. This is recognized by Kyai Salaf through his direct observation where the students have ability *Time Management* which is better than ordinary students. Entrepreneurship is one of the characteristics that is important to apply because it is personal capital in the implementation of entrepreneurship in a sustainable manner (Anwar, 2014).

CONCLUSIONS AND ADVICE

CONCLUSION

The form of Kyai Salaf's role in his leadership at the Kyai Galang sewu Tembalang pesantren is to emphasize paternalistic leadership. Kyai Salaf as a caregiver of pesantren has a role through a very respectful interaction pattern to provide space for his students to accommodate fresh ideas to be developed according to available abilities. In addition, Kyai Salaf's charismatic leadership style in describing various ideas and ways of thinking out *of the box* makes him more respected by students and the community. The way Kyai Salaf provides input and examples in executing his business to students is more focused on the quality of service and willing to accept suggestions from his business members in order to develop his entrepreneurship. Kyai Salaf and pesantren are an applicative form of the formation of a supportive climate in realizing the entrepreneurial spirit for beginners. Understanding and example are the main assets of Kyai Salaf transmitting a

consistent, diligent and patient attitude in carrying out duties as students in Islamic boarding schools and as students.

This is a plus for pesantren, that pesantren education equipped with a combination of entrepreneurship education has a fairly good impact. Apart from being the right learning media, it is also a provision of science and facilities in order to prepare yourself. Increasing the ability of students, pesantren obtaining development funds, the economic process of pesantren and the activeness of students are some of the results obtained from kyai policies in seeing opportunities. Kyai Salaf understands that students whose dominance is Undip students are students who have large capital so that the processing system is given enough direction and encouragement so that it has a very good impact and can get benefits, namely for Islamic boarding schools, students and the surrounding environment

SUGGESTION

the need to cooperate with existing departments in universities around pesantren for more effective development. The professionalism of report management that needs to be improved because the executors concerned are students who in fact are upper-class intellectuals such as Diponegoro University students. There needs to be an Advisor exclusively apart from the Songo Team itself because BUMP Galang Sewu has high ideals. It is important for members to hold madrasahs / entrepreneurial schools in a conceptual manner so that there is a cadre space for students to have concrete steps. The need to also be a network agent or liaison to help expand the market or services owned by pesantren

Can better know and understand the style of pesantren which is the majority of students and adjacent to well-known universities. For other researchers, it is expected to improve research by comparing one student boarding school with another student boarding school. It is even better if you include a mixed pesantren of students and students and salaf in it

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