

Transformational Leadership in Growing Student Entrepreneurship

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Abstract: *This study analyzes transformational Leadership in growing student entrepreneurship. This research is a qualitative type with a case study approach. This study is located at Al-Ashriyyah Nurul Iman Islamic Boarding School Parung Bogor. Data collection was carried out by direct observation, formal and informal interviews, and documentation; the validity of the data was tested by triangulation of techniques, sources, and time. To analyze data using the Miles & Huberman interactive model, data analysis, namely data reduction, data presentation, and conclusion drawing. The results showed that: **first**, the transformational leader of Pesantren in growing student entrepreneurship has four dimensions, namely: leader as a role model, inspirational motivation, intellectual stimulation, fourth individualized consideration. **Second**, student entrepreneurship is directed to prepare students to be economically independent in the era of globalization; entrepreneurship activities in Islamic boarding schools are carried out through special program channels of excellence, curricular, extracurricular, and non-curricular channels. Entrepreneurial activities in Pesantren can provide economic impact and life skills to the students, and the independence of pesantren*

Keywords: Transformational Leadership, Student Entrepreneurship

Introduction

The general view considers that pesantren is an institution that only focuses on teaching religious knowledge to its students (students), which does not teach general sciences / new sciences that are developing, even though pesantren is an institution that always undergoes changes from time to time (Dhofier, n.d.). Indeed, at the beginning of the birth of pesantren only as a place for people to learn religion, but over time, pesantren has not only become a place to learn religion an sich, pesantren has begun to adapt to the development of the times that are always changing (Athoillah & Wulan, 2019).

The pesantren education model is a legacy of the original wealth of the Indonesian nation, which began in the pre-independence era which was raised by the kyai-kyai until now, the pesantren education model still exists through adaptation to the times (Aulia et al., 2018). Although science and technology are developing very rapidly, attention to Islamic religious education and love for the homeland is the main lesson given to students (Nur Aulia et al., 2020).

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Education has the same purpose, namely as an effort to "humanize man" (Zarkasyi, 2020) which is oriented towards realizing that basically all human beings are the same in the view of God which distinguishes only faith and devotion (QS. Al-Hujarat:13). Part of the purpose of education is the transfer of knowledge that makes humans able to understand and know knowledge, as well as prepare humans to be able to survive in every dynamic of life, without damaging the value of humanity and divinity (tawhid).

The refunctionalization of pesantren has begun to appear today, because the role carried out by pesantren has begun to joint efforts to build communities from various sides, pesantren has become a center for health counseling, a center for developing appropriate technology for rural and urban communities, and becoming a center for community economic empowerment), as well as being a location for debriefing and developing the entrepreneurial spirit (entrepreneurial) of students (Nurhattati et al., 2021).

Nowadays, the combination of pesantren and entrepreneurs is termed pesantrenpreneur, identic religious lessons with pesantren coupled with enrichment of entrepreneurial knowledge with direct practice have a positive impact and a significant influence on entrepreneurial activities, this is evidenced by a study that states that business activities will run well influenced by the religion of the businessperson. This study analyzes how transformational leadership fosters the entrepreneurial spirit of students.

Literature Review

1. Islamic Boarding School

Pondok Pesantren as an educational institution that remains istiqomah and consistently performs its role as a center for deepening religious sciences (tafaqquh fi al-din) and Islamic proselytizing institutions and participating in educating the nation has been recognized by the community, as evidenced by its success in producing religious figures, national warriors, and community leaders, both in the pre-independence period, after independence and today. This is a clear proof that islamic boarding schools have contributed a lot in building the Indonesian nation (Yusuf & Taufiq, 2020).

Pesantren according to the Big Dictionary of Indonesian means "dormitory where students or where students learn to recite. The root of the word pesantren comes from the word "santri", which is a term that was originally used for people studying religion in traditional educational institutions.

Pesantren etymologically comes from the word santri which gets the prefix pe- and the suffix -an so that it becomes pe-santria-an which means the word "shastri" which means disciple. The word "shastri" which in indian language means one who knows the holy books of Hinduism, or a scholar who is an expert scholar of the holy books of Hinduism. The word shastri comes from the word shastra which means holy books, religious sacred books, or books on science. Another opinion says, the word santri comes from the word cantri (Sanskrit) which means a person who always follows the teacher, which was later developed by the Student Park College in a dormitory system called Pawiyatan (Dhofier, n.d.) .

2. Entrepreneurship Education

Entrepreneurship is any human activity in creating resources from a position of low productivity and yield to a position and productivity that is high and has risks. Until now the concept of entrepreneurship is still developing. Entrepreneurship and entrepreneurship are among the new terms in Indonesia. Historically, this concept of entrepreneurship was first coined in the 18th century in France by Richard Cantillon. In the same period, in England there was also an industrial revolution involving a number of entrepreneurs (Podsakoff et al., 1996). Furthermore, this idea of entrepreneurship was discussed in more depth by Joseph Schumpeter, a German economist in 1911. Whereas more broadly Hebert and Link in Alvaro Cuervo, Domingo Ribeiro and Salvador Roig synthesize between the definition and function of an entrepreneur into twelve points, namely people who take risks from uncertain circumstances, financial capital providers, innovators, decision makers, industry leaders, managers and supervisors, coordinators of economic resources, owners of business entities, employees of production factors, contractors, arbitragers, and persons allocating resources to alternative uses (Ravikumar, 2017).

There are three terms in entrepreneurship, namely entrepreneur (the person who does or an entrepreneur), entrepreneurship (the process of action from entrepreneurship), and enterprise (the object that becomes a business). The word "entrepreneur" basically comes from the word "entreprendre", meaning "to undertake" which means to run or do. In essence, the definition of entrepreneurship is a mental attitude, outlook, insight as well as a person's mindset and pattern of action towards the tasks that are his responsibility and are always customer oriented.

Methodology

This research on the Transformation of the Entrepreneurship-Based Pesantren Management Model at the Islamic Boarding School uses a qualitative research approach. Craswel interprets qualitative research as a method to explore and understand the meaning that is considered to come from social problems by involving important efforts such as asking questions and procedures for collecting specific data from participants. Research approaches are structured, planned and procedural ways to conduct a scientific research by combining all the potential and sources that have been prepared. The research approach is largely determined by the research paradigm, which is a perspective that has been chosen by the researcher (Acharyya & Bhattacharya, 2019).

Research is called qualitative because the nature of the data collected is qualitative in style. According to Creswel the main character in qualitative research is: first the tracing of the problem and the development in detail is centered on one particular phenomenon. The two theories and regulations used become the basis for formulating the problem. Third, in formulating research problems and questions and achieving research objectives in general, determined by the direct experience of researchers participating in social in the preliminary study of the grand tour to the research process carried out. The four data collections departed from simple word choices. The five analyses of the data described, and the themes featured in the analysis are interpreted into meaning.

This research was carried out at the Al Ashiriyyah Islamic Boarding School Nurul Iman Parung Bogor. Data collection techniques are carried out through interviews, observations, and document studies. Interviews were conducted with key informants who have the authority to

convey information to be able to answer research questions, namely Pesantren Leaders, Caregivers (Dormitory Assistants), mentors (educators), students participating in pesantren, alumni, and the community. In addition, data mining is also carried out by reviewing various documents both in the form of books and scientific journals, archives, official documents, and personal documents owned by the Al Ashriyyah Nurul Iman Parung Islamic Boarding School in Bogor. Data analysis is the ability to analyze the data produced in the field and match it with the work hypothesis that has been formulated previously. After the data analysis is carried out, the next step is to interpret the data, namely the activity of processing or interpreting meanings and meanings that are broad and broad to the results of the research being carried out.

Findings & Discussion

1. Research Findings at Al-Ashriyyah Islamic Boarding School Nurul Iman Parung Bogor

The entrepreneurship education program at Al-Ashriyyah Nurul Iman Islamic boarding school began with the idea of establishment due to the effect of the clover case on May 12, 1998, which resulted in the decline of the Indonesian economy, marked by many teenagers who dropped out of school, the occurrence of a moral crisis and a lot of unemployment due to the monetary crisis. So based on these problems, Sheikh Habib Seggaf established an entrepreneurial boarding school education that aims to educate religious, noble morals and relieve people who cannot afford to go to school with free education. With noble determination and will, he established a pesantren and school in Bogorm Regency, namely in Waru Jaya Village, Parung District, West Java, where most of the villagers raised and cultivated.

With the demands of the times that are increasingly rapid, this pesantren is developing by having a content of religious programs and human resource development programs and also the development of science and technology which is used as the fulcrum of life in the world. In addition, this Pesantren develops courses outside the formal education program, namely entrepreneurship training such as sewing, farming, raising livestock, recycling waste into useful goods. Students are also trained to be able to speak foreign languages and improve other abilities that support their quality.

The entrepreneurship education process in this pesantren consists of process inputs and output. These three aspects are very much considered so that pesantren graduates have good fighting power and quality in terms of knowledge, morals, and business skills. The input of entrepreneurship education consists of a system of input of students through strict selection, namely new students who will enter must meet the registration administration which consists of: (a) completing the registration requirements for new students, (b) complying with the rules of the cottage rules, (c) being ready to go to school and participate in religious and entrepreneurial education activities at pesantren.

2. This research mapped four models and patterns of pesantren transformation at the Al-Ashriyyah Nurul Iman Parung Islamic Boarding School in Bogor.

Namely: Full integration model, selective integration, instrumental integration, and minimal integration. Pesantren Al-Ashriyyah Nurul Iman Parung Bogor uses a selective integration model because the process of transformation is based on the strong encouragement of parents, alumni,

and the strong current of modernization. So that the role of the kyai here is to provide the needs of the community in accordance with the demands of the times.

The transformation of islamic boarding school education carried out by PP Al-Ashriyyah Nurul Iman Parung Bogor was based on several weaknesses of traditional islamic boarding schools at that time. So that to overcome the various weaknesses of the islamic boarding school, the pesantren carried out a transformation that aimed to prepare students to be ready and able to live in society in accordance with their fields of expertise. The purpose of this transformation is very progressive by preparing graduates to be able to live in society according to their expertise. The needs of society are very diverse from economic to spiritual. This pesantren still wants to fill the segment of people's needs about religion by equipping graduates with the field of religious science. With a strong provision of religious knowledge, pesantren graduates will be able to live in society by becoming religious consultants, religious enlightenment and the like. This trend is very important in contemporary life, for example, graduates can use social media to convey religious material that is of economic value to themselves. The life of modern dais can be said to be quite well-established, especially those that have been accommodated through TV and other internet media.

Meanwhile, the model and pattern of the full integration model that combines the salaf and modern systems in full. That is, the disposition and system of the salafiyah islamic boarding school is fully maintained, and the formal education system such as schools, madrasahs and college levels are also fully organized. This full integration education transformation model seeks to deliver mankind who have broad insights or have balanced IMTAQ and science and technology competencies and participate in educating the Indonesian nation. This is in accordance with the mission of the pesantren itself, which is to produce a generation of Islam that adheres to the teachings of the Qur'an and the Hadith, critical and professional in all fields and prepares an intellectual muslim cadre. Then his vision and mission are those who want to develop the talents of the students, both related to thinking, language, science, technology, and entrepreneurial science. So, students are now not only focused on studying religious science / ngaji. Students continue to enjoy the tradition of salaf, and students are also equipped with new and better things.

Based on the model and pattern above, the transformation of islamic boarding school education is not only understood by the efforts of islamic boarding school institutions that develop formal education under the management of islamic boarding schools, such as MI / SD, MTs / SMP, MA/ SMA, PTA/ PTU and Diniyah Madrasah, but also understood as the efforts of pesantren in developing institutions, curricula, learning patterns and education systems in accordance with the times even though the pattern is through taklim majlis and student dormitories or students.

Conclusion

The purpose of entrepreneurship education at Pesantren Al-Ashriyyah Nurul Iman Parung Bogor is to produce students who have a social entrepreneurial spirit, live a simple life, make students who obey worship and are diligent in learning.

The entrepreneurship education program at Pesantren Al-Ashriyyah Nurul Iman Parung Bogor consists of a high-quality human resources development program based on strong faith and piety, religious and leadership programs, science and technology learning programs and

entrepreneurship and skills programs such as sewing training, farming, raising fish, utilizing waste into building materials besides being taught to make bread, tofu, tempeh, soy sauce and soap. **first**, the transformational leader of Pesantren in growing student entrepreneurship has four dimensions, namely: leader as a role model, inspirational motivation, intellectual stimulation, fourth individualized consideration. **Second**, student entrepreneurship is directed to prepare students to be economically independent in the era of globalization; entrepreneurship activities in Islamic boarding schools are carried out through special program channels of excellence, curricular, extracurricular, and non-curricular channels. Entrepreneurial activities in Pesantren can provide economic impact and life skills to the students, and the independence of pesantren.

Education transformation model at Pondok Pesantren Al-Ashriyyah Nurul Iman Parung Bogor, this pesantren adopts a selective integration model where pesantren still maintain their character and salafiyah system, by adopting the madrasah/ school system only in its organization (tiering and classical systems) and pesantren also provide formal education. So that to overcome the various weaknesses of the islamic boarding school, the pesantren carried out a transformation that aimed to prepare students to be ready and able to live in society in accordance with their fields of expertise. This pattern of transformation in pesantren also occurs naturally because it occurs along with the development of pesantren.

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