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## KIAI PESANTREN LEADERSHIP IN INTERNALIZING THE INDEPENDENCE ATTITUDE OF STUDENTS

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### ABSTRACT

**Background:** Indonesia is one of the countries that is prone to earthquakes, especially tectonic earthquakes, because of its geographical location between three large plates. As an Indonesian society, studying natural phenomena from an early age is very important. Therefore, the involvement of educated young people is needed to minimize the impact of earthquakes. Stacked (Stacko for Education) is present as a learning medium for earthquake disaster preparedness based on card games derived from paper waste. The Uno card comes from recycled paper. After that, paper is used to print cards containing questions about earthquake disaster preparedness.

**Purpose:** The purpose of this study is to identify and analyze programs, program implementation, elaborate on internalization and contribution, leadership impact, program evaluation and supporting and inhibiting factors of kiai pesantren efforts in internalizing the independence attitude of students.

**Keywords:**  
Knowledge,  
Prevention of ARI,  
Toddlers

**Method:** The approach chosen in this study is a qualitative approach with analytical descriptive methods.

**Results:** shows that: First, the kiai leadership program consists of learning programs, training programs and practice in the field. Second, the implementation of the program is carried out by providing exemplary attitudes, providing motivation, and instilling positive behaviors, especially in the individuals of students. Third, internalization and contribution of kiai leadership by adhering to the values of honesty through, candid and objective speech impacts the attitudes and behaviors of saritri to be honest not manipulative, especially in entrepreneurship. Fourth, the impact is the growth of the spirit of independence of students through the management process of pesantren education to foster and realize the independence attitude and entrepreneurial skills of students. Fifth, program evaluation is carried out through non-attitude scale tests. Sixth, Inhibiting factors, there is a public view that pesantren are not to give birth to entrepreneurs but to produce scholars, the lack of resources (human and natural), equipment, raw materials and capital / finance pesantren, lack of partnership

*institutions and business capital pesantren. And the supporting factors, there are: support of facilities and infrastructure; support from kiai and ustadz for their students to become independent students; through education and training; The learning process from the pesantren experience that began with direct practical activities in the field students also wanted to follow in the footsteps of the founder kiai.*

**Conclusion:** *Pesantren as an education provider has advantages compared to other educational institutions.*

## **INTRODUCTION**

Islamic boarding schools are traditional Islamic educational institutions to learn, understand, internalize, and practice Islamic teachings by emphasizing religious morals as a guide for daily behavior. Pesantren is. One of the institutions that has a symbiotic functional relationship with Islamic teachings is from one side the existence of pesantren colored by the pattern and dynamics of Islamic teachings adopted by the founders and kiai pesantren who nurture them, through Islamic religious pesantren become grounded and color all aspects of community life, social, religious, legal, political, educational, and environmental.

Pesantren as educational institutions that are an important part of the national education system need to have clear quality standards. Therefore, the quality standards of pesantren education are those that can meet national education standards as contained in Law No. 20/2003 and PP No. 13/2015, as covering eight standards. In general, each Islamic boarding school has a main characteristic that can be said to be the purpose of the pesantren, namely as an educational institution that instills religious values to students through the study of classical books, which are codified in the Qur'an and Al-Hadith and then described in these classic books. The statement is strengthened by the fact that the existence of 37,616 (Thirty Seven Thousand Six Hundred Sixteen) Islamic boarding schools and 4,495,855 (Four Million Four Hundred Ninety Five Thousand Eight Hundred Fifty Five) students in Indonesia (<http://emis.pendis.kemenag.go.id/PDPONTREN>:.2020). managed by the Ministry of Religious Affairs, only a few Islamic boarding schools are managed professionally and produce students who can participate in developing the community when returning to their respective regions.

The largest number of Islamic boarding schools in Indonesia on the island of Java, especially in the province of West Java, there are 8,075 (Eight Thousand Seventy Five) Salafiyah Islamic boarding schools and 3,622 (Three Thousand Six Hundred Twenty Two) modern pesantren (<http://emis.pendis.kemenag.go.id/PDPONTREN>:.2020). Based on the number of existing Salafiyah and Kholafiyah Islamic boarding schools, two Islamic boarding schools that have been managed professionally, both in the aspects of resource development, curriculum development, development of facilities and infrastructure and so on are the Al Hikamussalafiyah Islamic boarding school Tanjungkerta Sumedang and the Al Falaahiyah Islamic boarding school Cikoneng Sumedang which are the background in this study.

Leadership in Islamic boarding schools is attached to kiai leadership (Umam, 2020). Pesantren that are not led by kiai, for example the Al-Hidayah Islamic Boarding School in

Jambi City whose leadership comes from the bureaucracy. This can be seen from the career journey of the head of the Islamic boarding school before serving as director (leader) of PKP Al-Hidayah. He is a former expert staff to the governor of Jambi province in the field of public relations (PR). Previously, he was trusted by the Jambi provincial government as the head of the Jambi provincial kesbanglinmas and nationality office, the head of the Jambi provincial balitbangda, the regional secretary of Muaro Jambi regency, and the first and second assistants of the Jambi provincial government. In addition, the leadership in this Islamic boarding school is appointed directly by the governor of Jambi based on a decree issued by the governor.

Overall, leadership is the most essential factor in determining policies and even strategies to address problematic matters (Nuraeni, Sukandar, & Helmawati, 2022). Therefore, the study of leadership models in pesantren is important to do. In addition to having its uniqueness and distinctiveness. Leadership in Islamic boarding schools has different symptoms and backgrounds. Where kiai are actors, who play a leadership role in the pesantren arena. Theoretically, the leadership of the kiai is considered as the absolute authority in the pesantren environment.

Kiai leadership in pesantren has always been identified with charismatic leadership. This is based on the extraordinary qualities possessed by a kiai as a distinct person. This understanding is theological, because to identify the personal attractiveness that exists in a person, one must use the assumption that the stability and quality of personality possessed is a gift of God. Weber identified this leadership trait as shared by religious leaders.<sup>9</sup> A person's appearance identified as charismatic can be identified by physical features such as his glowing eyes, strong voice, protruding chin or other signs (Haekal & Audah, 2009).

Thus, it can be understood that leadership in Islamic boarding schools is closely related to kiai leadership. The growth of pesantren is strongly influenced by kiai as actors as well as founders of pesantren. The progress or failure of a pesantren depends on the influence and great name of a kiai. Meanwhile, regarding the spirit of independence of students, it can be seen in life in Islamic boarding schools which is related to how independent students eat, drink, wash clothes, to independence in learning (Sanusi, 2012). This is because while in the Islamic boarding school the students live far from their parents. Independence in learning and working is based on self-discipline, students are required to be more active, creative, and innovative. However, this spirit of independence is less visible in all students in pesantren as described above. In its journey, pesantren educational institutions face problems related to the independence of students.

First, the emergence of a crisis of student independence in pesantren educational institutions. Second, pesantren education cannot fully guarantee the formation of student independence in accordance with the spirit of national education goals. Kiai as the leader of the lodge can continue to shape the opinions of students. Cottage leaders who always emphasize the importance of independence in living the essence of life can certainly imprint on the students themselves. Regarding this self-concept, often the self-concept is built by others. Gabriel Marcel, posited that there are others in understanding us. He argues that we will know ourselves by knowing others (Rakhmat, 2015). In the context of pesantren, what influences the self-concept of students is the kiai. Therefore, the most productive identity is built from intense communication between students and kiai.

Based on initial observations made through interviews with several administrators at the research location, it was stated that in the cadre of alumni at the Al Hikamussalafiyah Islamic boarding school in Tanjungkerta Sumedang and the Al Falahiyyah Islamic boarding school Cikoneng Sumedang there have been many successful and successful and take part in various fields including: academics, government officials, intellectuals, ajeungan / kyai, farmers, entrepreneurs, civil servants, TNI, and so on. His pride and enthusiasm for life are reflected in the blessings of knowledge and charity by each alumni, so that there is a sense of love and belonging to always practice and maintain the image of the Islamic boarding school, even some of those who are married and have children in the process of education are directly at the boarding school at the Islamic boarding school (Interview, August 25, 2022).

The problem that will be studied and explored in this study is the leadership of Islamic boarding schools in internalizing the independence attitude of students at the Al Hikamussalafiyah Islamic boarding school in Tanjungkerta Sumedang and the Al Falahiyyah Islamic boarding school Cikoneng Sumedang. The results of this study are expected to find postulates and solutions about the leadership of Islamic boarding schools in internalizing the independence of students which can later be used as a source for other pesantren, with the hope that in the future Islamic boarding schools will emerge that form a dignified nation, have characteristics and characteristics as expected by parents, the community, and the government so that the goals of national education can be achieved.

The main rationale underlying the occurrence of research at the Al Hikamussalafiyah Islamic boarding school Tanjungkerta Sumedang and the Al Falahiyyah Islamic boarding school Cikoneng Sumedang because it can respond to all social changes by implementing a quality development system, including methods, *tools*, *raw materials* / students / students (*raw input*), size (measurement), *environment* (*environment*), education culture (culture) and human resources (HR) / *human resources*.

Based on the results of the location survey conducted above, it shows that the Al Hikamussalafiyah Islamic boarding school Tanjungkerta Sumedang and the Al Falahiyyah Islamic boarding school Cikoneng Sumedang are Islamic educational institutions that are able to make changes, with the guideline "al muhaafazhah 'ala al qadiimi al salih wa al akhdzu bi al jadiidi al aslah" which means being able to preserve previous customs (salaf) and apply new things (contemporary) better.

Thus, the two Islamic boarding schools need to be researched because of the changes and progress of the times. So the researcher conducted a research entitled "Leadership of Kiai Pesantren in Equalizing the Attitude of Student Independence" (At the Al Hikamussalafiyah Islamic boarding school Tanjungkerta Sumedang and the Al Falaahiyyah Islamic boarding school Cikoneng Sumedang).

## **RESEARCH METHODS**

The approach in this study is qualitative, namely research used to examine on objective conditions that are natural, develop as they are, are not manipulated and the presence of researchers does not affect the dynamics of the object (Nana Syaodih Sukmadinata, 2010). The method used is the analytical descriptive method. According to

Sugiyono, the definition of research method is a scientific way to obtain data with the aim of being described, proven, developed and found knowledge, theory, to understand, solve, and anticipate problems in human life (Sugiyono, 2015). Data sources in this study are primary and skunder. The source of this data can be respondents or research subjects from interviews or observations (Kriyantono, 2019). The object of research was carried out on the stakeholders, namely Kiyai, ustad / ustadah at the Al Hikamussalafiyah Islamic Boarding School on Jalan Sukamantri No.85 RT.03 RW.04 Tanjungkerta District, Sumedang Regency. Second, Jl. Raden Umar Wirahadikusumah Rt. 04/05 Cikoneng Kulon Village, Ganeas District, Sumedang Regency, West Java. While data analysis is a process carried out through recording, compiling, processing, and interpreting and linking the meaning of existing data in relation to research problems. (Peof Dr Nana Syaodih Sukmadinata, 2000). The data analysis is through data reduction, data display, and conclusion drawing.

## **RESULTS AND DISCUSSION**

Based on research that has been conducted related to the Leadership of Kiai Pesantren in Internalizing Santri Independence Attitude at Al Hikamussalafiyah Tanjungkerta Islamic Boarding School and Al-Falahiyah Islamic Boarding School Cikoneng Sumedang Regency), the results are as follows:

### **1. Kiai leadership program in internalizing the independence attitude of students**

The leadership of the Islamic boarding school in internalizing the independence attitude of the students of the Al-Hikamussalafiyah Tanjungkerta Islamic Boarding School and the Al Falahiyah Cikoneng Sumedang Islamic Boarding School consists of learning programs, training programs and practices in the field.

#### **a. Learning Programs**

The learning process in these two Islamic boarding schools is divided into two groups, namely; (1) Santri *Salafiyah*, is a student who specializes in religious knowledge only. These people come from various corners of the archipelago and the majority of them come from the lower economic class, poor people and orphans. Santri *Salafiyah* while in pesantren is free of charge, both for education, boarding, eating and drinking. These costs are met by students from the results of agricultural business (agribusiness) that they manage throughout the year, even if there is an excess of these costs the students still get pocket money, daily necessities, transportation money back home once a year and holiday clothes as well as the needs of notebooks and books studied at the cottage, (2) Santri *Khalafiyah*, are students who attend formal education, such as kindergarten, MI, MTs, and MA.and SMK At Santri *Khalafiyah*, Pondok Al-Hikamussalafiyah charges education fees according to the level of school they are attending. For them, they are not required to directly participate in the pesantren program in the field of productive economics.

#### **b. Training and Practice Program in the Field**

Furthermore, in addition to the programs mentioned above in the implementation of the initialization of the value of entrepreneurship education

Pesantren by implementing training programs and field practices as well as Community Service (P2M). The Community Service Program is an intracurricular activity that provides opportunities for students to learn in collaboration with the community. The Community Service Program carried out by students does not mean teaching the community about what is best for them, but doing the task of mentoring what is needed by the community in dealing with problems that exist in the midst of the community to find the best way to solve the problems faced.

According to Sallis (1993) in Suderadjat (2011: 52-53) said that: "Leadership is the foundation of management success (including school management), but in the third millennium currently interpreneur leadership or entrepreneurial leadership (*intra-preneurial leader*) is needed (Wiyatno & Muhyadi, 2013). In leadership behavior, kiai is expected to be able to increase the success of pesantren. According to Suderadjat describing interpreneur educational leadership is able to increase school success' (Wiyatno & Muhyadi, 2013). Sondang P. Siagian in his book *Theory and Practice of Leadership* says some of the functions of leadership as follows (Wibowo, 2011):

- 1) Leadership as a determinant of direction in efforts to achieve goals
- 2) Leaders as representatives and spokespersons of the organization in relations with parties outside the organization.
- 3) Leaders as effective communicators.
- 4) Leaders as mediators, especially in inward relationships, especially in handling conflict situations.
- 5) Leaders as effective, rational, objective and neutral integrators (Kartono, 2017).

## **2. Implementation of the kiai leadership program in internalizing the independence attitude of students**

The implementation of the kiai pesantren leadership program in internalizing the independence attitude of students of Al-Hikamussalafiyah Tanjungkerta Islamic Boarding School and Al Falahiyah Cikoneng Sumedang Islamic Boarding School is carried out by providing exemplary attitudes, providing motivation, and instilling positive behavior, especially in the students' personalities. At the implementation stage, several efforts were made to run the program in the planning stages as follows;

- a. The involvement of students in managing businesses in Islamic boarding schools on a limited basis with the aim of introducing forms of entrepreneurship in Islamic boarding schools.
- b. Small business cooperation is held in the form of entrepreneurial actors in Islamic boarding schools by providing opportunities for students to participate in marketing the products they make.
- c. Leadership training is held to understand the appropriate leadership style used in entrepreneurship.

In addition to training students in terms of independence to take care of themselves with simple boarding school facilities, they also control themselves from the prohibition of Islamic boarding schools (especially the ban on smoking; this is shown by the person of Kiyai Fuad himself not smoking). In addition, the steps of pesantren

management in forming student independence are; Train students' self-confidence, and guide students' creativity and innovation in activities outside of recitation. This trains students in managing their lives in pesantren that are not fixated on learning the yellow book alone in the classroom, but the pesantren has provided land, and facilities in directing their creativity outside the classroom / study hours. Thus, the ability of students is not only in the field of religion, but they have certain skills, and abilities as provisions for their lives in the future. In addition, strong leadership, and noble speech..

According to Dhofier that the traditional authority of the kiai stems from three things although the first is more decisive: (1) the depth of its knowledge; (2) the economic status it has; and (3) because of the descendants of previous generations of kiai or at least people close to them. Traditional authority is usually close to traditional society. However, the influx of modernization and the rapid flow of information to Islamic boarding schools have affected the shift in the pattern of traditional kiai authority (Takdir, 2018).

Leadership in pesantren emphasizes the process of guidance, direction and compassion. According to Mansur, the leadership style displayed by pesantren is collective or institutional leadership. Furthermore, according to him, the leadership style in pesantren has *paternalistic characteristics*, and *free rein* leadership, which is passive leadership, so that a father who gives permission to his children to be creative, but also authoritarian, which is to give final words to decide whether the work of the subordinates concerned can be continued or not.

### **3. Internalization and contribution of kiai leadership in internalizing the attitude of independence of students**

Internalization and contribution of the leadership of the kiai pesantren in internalizing the attitude of independence of students in the students of the Al-Hikamussalafiyah Tanjungkerta Islamic boarding school and the Al Falaahiyah Cikoneng Sumedang Islamic boarding school by adhering to the values of honesty through, honest and objective speech has an impact on the attitude and behavior of the saritri to be honest not manipulative, especially in entrepreneurship. Each kiai in the pesantren has its own peculiarities.

It can be done by a leader who has vision, who can set an example, provide motivation to his staff. In power theory, the pattern is Harisah, (2018) Better known as *the Traditional Authority Relationship*, which is characterized by a relationship that is *highly personal*, not straightforward, the existence of unlimited obligations, is a union between those who have and those who do not have, relationships are vertical, and there is an effort to maintain a balance of "top-down-down" relationships. According to Edward Sallis in Mulyadi, Yuniarsih, & Supardan, (2016) argues that, "Quality management is a continuous cycle of improvement and places great emphasis on *improvement and change*".



**Figure 1** *Quality Circle*

Furthermore, there are five pillars that underpin the success of quality management, namely: "Process, product, organization, commitment, and leadership." The five pillars have a very high interdependence and interrelation. In this case, the implementation of quality management in education must be supported by a balance between the desire (target) to achieve the best quality with concrete efforts from all components towards the expected quality.

By understanding the concept, the two Islamic Boarding Schools on the leadership side are able to give full trust to their members, the strategy side explains that leadership maximizes existing resources, on the *teams side*, leaders and teachers are very compact in running the wheels of the organization.

**4. The impact of kiai pesantren leadership on efforts to internalize the independence attitude of students.**

The leadership of Kiyai pesantren Al-Hikamussalafiyah Tanjungkerta and Pesantren Al Falaahiyah Cikoneng Sumedang has an impact on the growth of the spirit of independence of students in the pesantren is carried out through the management process of pesantren education to foster and realize the attitude of independence and entrepreneurial skills of students with special creativity at the initial stage. Students can determine the potential or habits of students by being given knowledge about ways or methods with honesty values through speech and behavior. The implication of students who run businesses will always behave and behave in accordance with the guidance of religious values. If this entrepreneurial model is carried out, there will be no usury or manipulative elements.

Spencer mentions that the characteristics of independence are as follows: *First*, being able to take initiative. *Second*, it is able to overcome problems. *Third*, full of perseverance. *Fourth*, get satisfaction from his efforts (Us, 2010). The characteristics of a person's independence are: *First*, it is relatively rare to ask others for protection. *Second*, show initiative and strive to pursue achievements. *Third*, show confidence. *Fourth*, always want to stand out.



The factors that affect independence include: internal and external factors. This internal factor is something that arises from within a person such as one's motivation and needs. Because basically humans want autonomy (can govern themselves). Break away from constraints, want to escape from confinement and dependence on others. While internal factors include two things: *First*, cultural factors. The complex and advanced culture of society will form higher self-reliance. *Second*, the parenting factor. Democratic, authoritarian and free parenting will affect the development of one's independence.

#### **5. Evaluation of the leadership program of kiai pesantren in internalizing the independence attitude of students**

Evaluation is an assessment carried out with the aim of the extent to which a program is implemented. Ebaluasi is important to do in order to know the weaknesses or advantages that have been achieved so far. So that there is a reference for improvement. The evaluation of the kiai pesantren leadership program in internalizing the independence attitude of students of Al-Hikamussalafiyah Tanjungkerta Islamic boarding school and Al Falahiyyah Cikoneng Sumedang Islamic boarding school was carried out through non-test assessments in the form of interview forms, observation forms, and attitude diary records to see the behavior of students related to their daily behavior and worship practices.

Pesantren as an educational institution has clearly formulated objectives as a reference for the educational programs it organizes. Mastuhu explained that the main purpose of pesantren is to achieve wisdom based on Islamic teachings which are intended to increase understanding of the meaning of life as well as the realization of social roles and responsibilities (Dian Nafi, 2007).

The strong authority of the kiai in pesantren, so the death of the pesantren is largely determined by the figure of the kiai. After all, the kiai is the ruler, both in the physical and non-physical sense who is fully responsible for the pesantren institution. In fact, most pesantren can find a more established form because of their kiai management. The existence of a sincere work spirit from the kiai, makes pesantren respected by the community at large (Mitra & Ahmad, 2017).

The principles of Islamic boarding schools according to Nurcholis Madjid in Nata suggest that there are twelve principles inherent in pesantren education (Madjid, 2001), namely: (1) Theocentric; (2) Sincerity in devotion; (3) Wisdom; (4) Simplicity (simple does not mean poor); (5) Collectivity (barakatul jamaah); (6) Organize joint activities; (7) Freedom of guidance; (8) Self-reliance; (9) A place of study and service (Thalab al-'ilmi li al-'worship); (10) Practicing religious teachings; (11) Studying in pesantren is not just to seek certificates/diplomas; and (12) Obedience to kyai (Rachman et al., 2022).

The principle above, explains that pesantren have benchmarks or non-pesantren glasses. For example, in academic achievement, it is always synonymous with ethical moral values. The quality of achievement is measured by academic and qualitative, not quantitative indicators. The development of an increasingly competitive society requires everyone to compete healthily, as well as an institution including educational

institutions under the auspices of Islamic religious education, one of which is the existence of Islamic boarding schools. Competition to seize the market requires every institution to prioritize quality and quality in its managerial process and learning process.

Quality development of education management has distinctive characteristics, because educational institutions are not industries. In its journey, educational institutions are not *goods* but *services*. However, there are at least five pillars that are the main source of quality development of Islamic boarding school education management, one of which is: First, focus on the customer. Second, total limitations. Third, measurement. Fourth, commitment and Fifth, continuous improvement.

## **6. Supporting and inhibiting factors of kiai pesantren efforts in internalizing the independence attitude of students**

### **a. Supporting Factors**

Supporting factors in fostering and realizing the independence and entrepreneurial skills of students at Pesantren Al-Hikamussalafiyah Tanjungkerta and Pesantren Al Falahiyyah Cikoneng Sumedang are the existence of: support of facilities and infrastructure; support from kiai and ustadz for their students to become independent students; through education and training; The learning process from the pesantren experience that began with direct practical activities in the field students also wanted to follow in the footsteps of the founder kiai.

### **b. Inhibiting factors**

Inhibiting factors in shaping the attitude of independence and entrepreneurial skills found in the pesantren Al-Hikamussalafiyah Tanjungkerta and Pesantren Al Falahiyyah Cikoneng Sumedang, among others: There is a public view that pesantren are not to give birth to *entrepreneurs* but to produce scholars lack of resources (human and natural), equipment, raw materials and capital / finance pesantren, lack of partnership institutions and business capital pesantren so many students who have entrepreneurial skills and motivation are not supported by resources, less realistic and mature in planning, implementing, organizing and supervising and less courageous the entrepreneur in taking risks and good at utilizing free time in entrepreneurship;

Hope after students fully understand the science of entrepreneurship that starts from the bottom, until they achieve success, from that business they learn to be responsible for themselves to be independent and accountable for what has been started and how to end with success. The approach of kiai pesantren in developing the business spirit of students includes fostering students proactively. Proactive attitudes are attitudes that reflect a sense of responsibility for past, present and future behavior. Proactive student development aims to make the right choices based on the principles and values that apply in pesantren. The main guidance of students in learning is to practice the Quran, in addition, students also learn about responsibility through the wirauasaha method which is taught directly in Islamic boarding schools (Muttaqin, 2016)

Proactive includes initiative and risk-taking and competitive aggressiveness and courage reflected in the orientation and activities of top management (Antonicic & Hisrich, 2001). A proactive attitude is always instilled in all students, both old and new, even the main ones, students can be responsible for work, reciting and entrepreneurship and are also responsible for decision decisions regardless of mood and circumstances. Through this method, students are expected to be able to be unreactive to other people's mistakes or not easily blame, then students are able to become change actors who encourage others to always appear creative and inspiring. Therefore, proactive leaders are needed today. The existence of a leadership model like this can make the right decisions and policies based on principles and values in accordance with the Quran and al Hadith

### **CONCLUSION**

Pesantren as an education provider has advantages compared to other educational institutions. The results of this study show that the kiai leadership program in these two pesantren consists of learning programs, training programs and practices in the field. Second, the implementation of the kiai leadership program in pesantren is carried out by providing exemplary attitudes, providing motivation, and instilling positive behaviors, especially in the individuals of students. Third, Internalization and contribution of kiai pesantren leadership by adhering to the values of honesty through, speech as it is and objectively impacts the attitudes and behaviors of saritri to be honest not manipulative, especially in entrepreneurship. Fourth, the leadership of Kiyai pesantren has an impact on the growth of the spirit of independence of students carried out through the management process of pesantren education to foster and realize the independence attitude and entrepreneurial skills of students. Fifth, the evaluation of the kiai leadership program in both pesantren is carried out with a non-attitude scale test. Sixth, Inhibiting factors, there is a public view that pesantren are not to give birth to entrepreneurs but to produce scholars, the lack of resources (human and natural), equipment, raw materials and capital / finance pesantren, lack of partnership institutions and business capital pesantren. Supporting Factors, the presence of: support of facilities and infrastructure; support from kiai and ustadz for their students to become independent students; through education and training; The learning process from the pesantren experience that began with direct practical activities in the field students also wanted to follow in the footsteps of the founder kiai.

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