

Empowerment Boarding School Institution

Study Fenomenologis Entrepreneurship Role of Kyai in Pondok Pesantren in Indonesia

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Keywords: Empowerment *Pesantren*, Entrepreneurship Roles of *Kyai*.

Abstract: This research is based on the role of teachers or in Islamic religious education institution (*pesantren*) that is usually called “*Kyai*” as a leader who has full authority over the institution he leads. The figure of *kyai* or teacher as the leader of *pesantren* with its role of entrepreneurship is adequate to make *Pondok pesantren* known not only as a boarding islamic school that teaches religious scholarship but which is engaged in business and economic development of the *ummah*. The purpose of this study is to analyze the related empowerment of *pesantren* and the role of *Kyai* in boarding islamic school (*Pesantren*) with the independence of *Pesantren* and *ummah* empowerment. This research used research method of phenomenologist study with qualitative approach. The location that became the object of this research was in *Pondok pesantren Ar Risalah Cijantung IV*, Ciamis, West Java. The results achieved from this research, *Kyai* is able to run the role of entrepreneurship that seen from the business that is run, such as mining business, agriculture, plantation, farm, and distributor to plastic processing. *Pesantren* is part of the economic development of the *ummah*, because more than 4200 people are involved in the business as part of the process of empowering economy.

1 INTRODUCTION

Pesantren is the oldest system of education today when compared with educational institutions that have appeared in Indonesia and has long been considered an indigenous Indonesian cultural products (typical character). *Pesantren* is a typical area whose characteristics are not owned by other areas. Therefore it is not excessive if Abdurrahman wahid mention as a sub-culture of its own. The elements contained in the traditional *pesantren* education system that makes it unique are *Kiai*, *Santri*, *Masjid*, *Pondok* and the teaching of books (Dhofier, 2011: 44-60).

The existence of *Pondok pesantren* in the society has a very strategic role in education. The existence of *pesantren* as a religious education institution that from, by and for society raises the spirit of society to achieve progress and a more prosperous life. At the beginning *pesantren* only carry out religious and missionary missions, and furthermore *pesantren* is often also considered as the center of life that chooses to ignore material needs of the world. Yet what they actually do in *pesantren* is the process of building

simplicity in living the life of the world and preparing as much as possible to live life in the hereafter.

Kyai is the central figure of every *pondok pesantren*. Central figure *kyai* not only because of his knowledge, but also because it is the founder, owner, and owner of the *waqf* of the *pesantren* itself. The struggle he does is not limited to science, energy, time, but also land and other material is given for the advancement of Shiva Islam (Suharto, 2011: 84). *Kyai* is a charismatic figure who is believed to have extensive religious knowledge as both leader and owner (Muthohar, 2007, pp. 103).

Kyai is a non-formal leader as well as a spiritual leader, and his position is very close to the lower-level community groups in the villages. As a community leader, *kyai* has a community congregation and society that is bound by a very close relationship of genie and paternalistic cultural bond (Qomar, tt, p 29).

Pondok pesantren leadership of course has a unique and distinctive characteristics. (Masyud 2003, p. 24) that leadership in *pesantren* is identical with the gestalt phenomenon, considering beyond the visible from the outside there is another unseen uniqueness. From a number of expert views, it appears that there

are many approaches to understanding leadership depending on what perspectives are used. For example, the use of authority (Dublin, 1968), the task of directing (Fiedler, 1967), influences activity (Stogdil, 1950) and makes meaningful activity (Pondy, 1978).

Based on observational studies that he did directly, the role of leaders in the organization is divided into three, as Luthans (2006, p.39), First: Interpersonal Functions (The Interpersonal Roles);

This function can be enhanced through the formal position held by a leader and between leaders and others. Interpersonal function is divided into 3 namely: as an organization symbol (Figurehead), as leader, as liaison.

Second, the informational roles. Often leaders have to spend a lot of time in the affairs of receiving and disseminating information. This role focuses on receiving and communicating information, which is needed to make decisions. The informational roles is divided into 3 namely: as supervisor (Monitor), as a spreader (Disseminator) and as spokesperson. Third: Decision Roles (Decision Roles) There are four functions of leaders related to decisions: as an entrepreneur, as a disturbance handler, as a resource allocator, as negotiator and the organization that succeeds in achieving its goals and is able to fulfill its social responsibilities will depend on its managers (leader).

With regard to the theory described by Luthans (2006, p.39), the role and function of *kyai* in *pondok pesantren* is not only focused on the transfer of scientific knowledge to the *Santri*, *kyai* as non-formal leader in society is also responsible for the socio-cultural condition around it. Related object of *kyai's* leadership in *pondok pesantren*, as described by Muflih, Armanu, Jumahir, Solimun (2014, pp. 13): Age Progress Transformation, Innovation Adaption, Future Oriented Institutions, Creating *Salaf* Leader With, Creating *Salaf*, Leadership Character, That Superior and High Quality, Religious Leader, Empowerment with Nationality, Adopting DEPAG Curriculum and Muadalah, Social Contribution.

To make *pondok pesantren* an ideal educational institution, of course he must face and solve various problems that are currently challenging or even threatening him. It is realized or not that the onslaught of modernization with all its impacts makes *pesantren* somewhat distraught in facing the various problems it faced (A'la, 2006, p. 20). As explained by Dhofier in Umiarso and Zazin (2011. 28) that the progress and decline of *pondok pesantren* really lies in the *kyai's* power in organizing the implementation of education in *pondok pesantren*, this is due to the magnitude of

the influence of a *kyai* and also not only in *Pesantren*, but also to the community.

Most *pondok pesantren* apply a management pattern oriented to the planting of the soul of sincerity, sincerity, and volunteering commonly known by the special term "*Lillahi Ta'ala*". The concept of *Lillahi Ta'ala* animates almost all activities in *Pondok pesantren*. It's just that the concept in the past has many weaknesses, mainly because it is not balanced with adequate ability and professionalism, so that the management of *pondok pesantren* has not been able to run effectively (Rodliyah, 2014, pp. 302).

His role as an entrepreneur, *kyai* responds to this change without damaging the existing social fabric, but instead utilizes the social fabrics as an idealized procedure and mechanism of social change. This function is in accordance with the current development of the era where there is a shift in leadership patterns from religion-paternalistic-charismatic to be persuasive-participatory. The process of transformation and the number of innovations that are shown by the *pesantren* world, the community also put great hopes for the emergence of a more rational leadership style in *pesantren* that is why the style of charismatic leadership increasingly diminished its influence (Soebahar, 2013, pp. 73).

While the implications for caregivers of *Pesantren* related to leadership in *pondok pesantren* can be learned from the understanding of *pesantren* culture: the caregiver should be able to describe and analyze the typical culture of *pesantren*, nurse *pesantren* should be able to cooperate with other party in *pesantren* community to formulate elements relevant to *pesantren* culture, the *pesantren* caregiver should be smart in viewing global trends, nurse *pesantren* should apply various style of leadership, including technical leadership, humanist and educative, the *pesantren* caregiver should be in the highest awareness that she is the model or role model of *Pesantren* (Masyud, 2003, p.28).

In the context of management reform, although *kyai's* role remains important, *kyai* is not placed in a single policy-setting position. From here work begins with the division of work units in the order set by the leadership of the *pesantren*. This means that *kyai's* power has been distributed to others who are entrusted with the task. The working mechanism also began to be directed in accordance with the vision and mission of *pesantren*. Departing from this, it is sometimes recognized that *Pesantren* planning is generally relatively simple, often short, medium and long term programs seem overlapping. As a result,

such programs have difficulty measuring their level of achievement (Nahrawi, 2008, p.23).

Pondok pesantren today is required to be more independent in the process of development. *pesantren* funding that usually comes from the *ummah* sometimes experience a difficult phase, so *pesantren* through *kyai* as a leader should be able to build an independent business *pesantren* as a way to keep *pesantren* from economic downturn that often threatens *pondok pesantren*. If *kyai* can do that then it is certain that *pesantren* is not only a place to deepen the science of Islamic religion but become an institution of economic empowerment of the *ummah*.

Kartasmita (1996) expresses efforts to empower people divided into three kinds of efforts namely:

First, Enabling. Namely the process of creating an atmosphere or climate that allows the potential of developing societies. In this process the starting point is that every human being or *ummah* has potential that can be developed. The existing potential seeks to be built, driven and motivated and awakened to the awareness of their potential. Second, Empowering. Namely strengthening the potential or power that is owned by the community. Reinforcement involves concrete steps and involves providing input and opening access to opportunities that will make people more empowered. Third, Protecting. Namely to prevent unfair competition and strong exploitation of the weak.

Based on the background and some theories and opinions of experts who have disclosed, then the study or research related to the empowerment of *pondok pesantren* and the role of *kyai* with economic independence *pondok pesantren* and the empowerment of the *ummah* needs to be done. It is expected to obtain actual information related to the role of *kyai* as an entrepreneur who can make *pondok pesantren* not only as an educational institution that teaches religious scholarship but who is able to engage in business and economic development of the *ummah*, with more visionary in facing challenges for the progress of *pesantren* Along with the elements that exist within the *pesantren*.

The discussion or content of this study attempts to describe in general terms relating to: Existing Condition of *Pondok pesantren Ar-Risalah* Cijantung IV, which became the object of research, as well as an example taken in this study. Existing condition of existence of assets, business and financing in *Pondok pesantren Ar-Risalah* Cijantung IV. Empowerment Analysis and Independence of *Pesantren* Economy. The purpose of this study is to analyze the related empowerment of *Pesantren* and the role of *kyai* in

Pondok pesantren with economic independence *Pondok Pesantren* and empowerment of the *ummah*.

2 RESEARCH METHODOLOGY

As a systematic step to discuss about "The Role of Entrepreneurship *Kyai* at *Pondok pesantren*", the researcher used research method of phenomenological study, with qualitative approach. This study was conducted in order to try to find the meaning of the experience of a cycle of incident role of *Kyai* as the leader of Islamic boarding school (*Pondok pesantren*), thus finding the meaning of the basic things. And it was desirable to obtain an interpretation of the subject of the phenomenon which appears in *kyai's* leadership as entrepreneur.

The type of data used in this study was qualitative data, namely descriptive data in the form of written words or the meaning of people and behavior that can be observed, which relates to the natural setting and the role of leadership *kyai* in Islamic Boarding School of *Ar-Risalah*, Cijantung IV, at Jalan Raya Banjar Km. 3,5. Desa Pamalayan, Kecamatan Cijunjung, Ciamis City. Relatively there were also quantitative data's related to research subject data and facilities as complementary data. Besides the research location, this data source also included Key Informant which was expected to give information about the situation and condition of *Ar-Risalah* Islamic Boarding School accurately by interviewing the Leader of *Pesantren* as Key Informant. *Ustadz / Ustadzah, Santri, Alumnus, and Society* in Islamic boarding school environment, or can be called as snow boll process.

3 RESULTS AND DISCUSSION

3.1 Existing Condition of *Ar-Risalah* Islamic Boarding School

Ar-Risalah boarding school was established in 1997 AD by KH. Drs. Asep Saefulmilah with wife Hj. Dra. Ai Siti Masitoh Saefulmillah and registered to the notary in 1999 numbered 02. May 29, 1999. *Ar-Risalah* was founded as the development of *Pondok pesantren* Al-Qur'an Cijantung Ciamis that was established by KH. Mohammad Siradj (1997 1997).

By designing on the basis of a constructive and anticipatory local foundation for global social change, *Pondok pesantren* developing and developed in the direction of religious studies that can provide a spiritual and spiritual enlightenment, and is enriched

with studies of science and humanities that can provide a foundation for *Santri* to be educated as a superior person and prepared to be the heirs of the earth, with a balanced scientific ability between religious knowledge and understanding of science.

Since it was first established, *pondok pesantren* was other than as an Islamic educational institution was also known as *pondok pesantren* of agribusiness. The owner of this *pondok pesantren* built *pesantren* agribusiness as an important part of the process of developing *pesantren* and empowering the economy of the *ummah*.

As a new boarding school established within 17 years, currently *Ar-Risalah* already has a conferencing educational institutions ranging from *Auladi* Elementary School Model, Integrated *Ar-Risalah* Secondary School, Integrated *Ar-Risalah* Senior High School and High School of Islamic Economics *Ar-Risalah*. Establishment of a formal educational institution under *pesantren*, as part of the process of implementation of *kyai's* vision and mission in *Ar-Risalah* boarding school in printing Muslim intellectuals as earth heirs.

Location *pondok pesantren* more located in rural area makes *pondok pesantren* has a strategic position in agribusiness development efforts. Moreover, *pondok pesantren* has a close relationship with the society and supported by *kyai* figure who has an important role in the surrounding society. This relationship pattern is sustained by a charismatic leadership. Very possible *pondok pesantren* role as agent of development in its region. The huge opportunity of *Pondok pesantren* to play as agent of development in order to bridge and solve the socio-economic problems of rural communities is welcomed with seriousness by the leaders of *pondok pesantren*, because *pondok pesantren* was expected not only as an educational institution but further to take part in The process of empowering the economy of the *ummah*.

3.2 Condition Existing Assets, Businesses and Financings at *Ar-Risalah* Islamic Boarding School

Here is an overview of the condition of assets owned by *pondok pesantren* which became the object of research (see in Table 1).

Table 1: Assets *Ar-Risalah* Islamic Boarding School.

No	Asset	Volume/Large (m2)	Price (Million)
1	Mosque for men	450	1.575 Million
2	Mosque for woman	414	1.449 Million
3	Junior High School Building	1764	6.174 Million
4	Senior High School Buliding	1701	5.953 Million
5	College Building	2455	8.593 Million
6	Dormitory for Son	953	3.335 Million
7	Dormitory for Women	1764	6.174 Million
8	Dormitory for Teacher	210	735 Million
9	New Dormitory	1554	6.500 Million
10	Kitchen	72	252 Million
11	Empty Land	56118	28.059 Million

Source: Profile of *Ar-Risalah* Islamic Boarding School, Cijantung IV.

Since the first establishment of this *pondok pesantren*, its development so rapidly. 17 years of its founding, *pesantren* already has assets and facilities in such a way, the development of assets and facilities of this *pesantren* apart from *Santri / Santriwati* funds is also a profit from business and entrepreneurship spirit that run by *kyai* as leader of this *pesantren*.

The assets and facilities built and developed by *pesantren* are aimed at improving the quality of *pondok pesantren* and supporting the activities of *pesantren* and school. All this is built apart from derived from *Santri / Santriwati*, also derived from independent businesses that was developed by Islamic Boarding School of *Ar-Risalah*. Here is described business data that has been done by *Ar-Risalah* Islamic Boarding School (see in Table 2).

Table 2: Businesses Data of *Pondok pesantren*.

No	Business <i>pesantren</i>	Descriptions
1	Fishery	<ul style="list-style-type: none"> - Cooperate with Fishery Region Departement - Cooperate with Ministry of Marine Affairs - Large of land fishery approximately 1,5 Hectare

		<ul style="list-style-type: none"> - Selling fishery product to Ciamis City, Central Java, and Banten Province - Employee in this bussines are 30 persons. - Profit approximately Rp. 425.000.000/year.
2	Mining	<ul style="list-style-type: none"> - Cooperate with Mining Region Departement - Cooperate with Contractor and Project Development - Employee in this bussines are 60 persons - Profit approximately Rp. 1,5.000.000.000/year
3	Agriculture	<ul style="list-style-type: none"> - Cooperate with Mining Region Departement - Cattle Fodder Suplyer PT. Tanjungmulya Tasikmalaya - Large of agriculture in Panumbangan (200 Hectar), Cisaga (2 Hectar), Pamarican (1 Hectar) - Workers keep reaching 50 Orang - Employee in this bussines are 60 persons - Profit approximately Rp. 3,5.000.000.000/year
4	Farms	<ul style="list-style-type: none"> - Cooperate with farms Region Departement and Slaughtering animals - Profit approximately Rp. 1.000.000.000, million/year
5	Plastic processing	<ul style="list-style-type: none"> - Trash from daily activity student and civil society around <i>pesantren</i> ar-Risalah - Profit approximately Rp.125.000.000/year
6	Distributor	<ul style="list-style-type: none"> - Cooperate PT. KO, PT. Coca Cola ADP, PT. Smarts, PT AWS Food, PT. URC Indonesia, PT. Viro dan PT. Nusasari - Served more than 2.500 outlet in ciamis, banjar dan pangandaran - Employee in this bussines are 30 persons - Profit approximately Rp. 2.000.000.000/ year - achievement from PT KAO as a best national distributor in micro class category

Source: Profile of *Ar-Risalah* Islamic Boarding School / Business Data of *Ar-Risalah* Islamic Boarding School and

Interview with Chairman of Agribusiness Development of *Ar-Risalah* Islamic Boarding School.

All *kyai's* businesses and businesses run by *Pesantren* are all dedicated and oriented to institutional development in various aspects, whether in infrastructure or Human Resources. This *pesantren* can also be a role model for the development of independent *pesantren*, businesses or efforts undertaken by this *kyai* can make *pesantren* can be financially and managed independently. The role of entrepreneurship, and thanks to this business, *kyai* can develop his *pesantren* and then *pesantren* voluntarily by *kyai* make it a *waqf* for the *ummah*, so that the *ummah* can take part and participate in the development of *pondok pesantren* although not from the *kyai* family. Through *pesantren* business people around *pesantren* also affected positively from the economic point of view, the orientation of *pesantren* is not only related to *ukhrawi* but also the center of empowerment of the economy of the *ummah*.

The economy developed by *pesantren* would have an impact for *pesantren* itself, because through this economic independence, *Pesantren* will not be much constrained in funding problems. And the positive impact is also felt by the society who is involved and get profit from this *Pesantren* business.

The spread of financing funds in *pesantren* is so open and the funding flow coming from the pay of *Santri* (the term is called *Syahriyah*) spreads very clearly in accordance with the post and the need of the *Santri* itself, the needs of the *Santri* not only move on the needs of consumption but the funding need of their education operations in *pesantren*, the fund management is explained by BMT management staff and also the financial part of *Wakaf Ar-Risalah* Foundation (see in Table 3).

Table 3: Details of Funding of *Santri / Santriwati Ar-Risalah* Islamic Boarding School.

No	Level of Institutions	Cost	Detail
1	Junior High School	Rp. 750.000	<ul style="list-style-type: none"> - Rp. 600.000 for consumption and <i>pesantren</i> - Rp. 75.000 for infrastructure development - Rp. 75.000 for collague grant
2	Senior High School	Rp. 775.000	<ul style="list-style-type: none"> - Rp. 600.000 for consumption and <i>pesantren</i> - Rp. 75.000 for infrastructure development - Rp.100.000 for collague grant

Source: *Waqaf Ar-Risalah* Foundation Document and interview with Finance Department of *Waqaf Ar-Risalah* Foundation.

The funding of education funding in *pesantren* is run very transparently. Fund from the *Santri* is managed very well in accordance with their allocation. The process of allocating education fund in *pondok pesantren* is divided into the interest of allocating fund in relation to education cost, such as direct cost and indirect cost, as well as social cost and private cost.

The most important thing of the management process of *pondok pesantren* is the management of *pesantren* financing. Financing at *pondok pesantren* is easier and less complicated, because *pesantren* is an independent educational institution in terms of funding. However, transparency needs to be done so that public confidence in the management of *pesantren* fund is maintained.

Pesantren financing apart from the fund of the *ummah* and *Santri*, also comes from the *pesantren* business which run by the leader of *pesantren*. Profit from business which run by *pesantren* is dedicated to fund the development of *pesantren* and *Santri* / *Santriwati*. *Pesantren* economic independence becomes a positive value and should be imitated by other *pesantren*, so that future *pesantren* can more freely develop itself without fear of funding problems on the way because of lack of funding from the *ummah*. Most cases of closed *pesantren* even disappear from circulation not only because of the absence of *kyai's* regeneration figure but also problems in financing, when *pesantren* is not independent and only relies on the *ummah* fund, moment when the *pesantren* is abandoned by *ummah*, the *pesantren* will close and even disappear From circulation.

The initiative and optimization of the business run by *pesantren* and the role of *kyai's* entrepreneurship are expected to encourage *pesantren* in financial independence. *Pesantren* dependence on *Ummah* and *Santri* donations makes *pesantren* a little difficult to develop and could lose its funding source on the way.

3.3 Empowerment Analysis and Independence of *Pesantren* Economy

The independence of the *Ar-Risalah* boarding school reached through a long process involving the role of entrepreneurship *kyai's* does not make *kyai* stop contributing to the *ummah*. Through this role, *pondok pesantren* in all its business activities always involves the *ummah* as an important part of the process of

business success which run. Through this process of engagement, the resident around the positive impact of business run *pesantren* and encourage people around *Pesantren* at the point of prosperity in the economy.

The existence of *pondok pesantren* is expected to contribute in answering social and religious issues of society. Caring and partaking of moral responsibility born of his religious awareness and understanding. The role of *pondok pesantren* as a social institution makes *pesantren* should be sensitive and solutive to the problems faced by the *ummah*.

In this role the institution of *pondok pesantren* is obliged to play its function, as well as to guide the community around *pesantren* in stepping the life process towards a better life order. Achieving the process of empowering *pesantren* is something strategic to accelerate the economic recovery of society. Empowerment activity for the *ummah* outside *pondok pesantren* becomes an important agenda that is done after the education process in *pondok pesantren* is done.

Duties and obligations as agent of change and development agent and empowerment *ummah* realized by *Ar-Risalah* boarding school should begin with the creation of independence for the *pesantren* itself. Independence covers governance especially in term of meeting the operational need of *Pesantren*. Predicate of *pondok pesantren* is one of them can be reflected from the fulfillment of financial needs for the funding of *pesantren* education and formal education institution under it as well as fund for the development of *pesantren* education infrastructure.

The management of *pesantren* is also determined to be independent in the economic aspect of *pesantren*. They try not to depend on other people (donors) or the government. But *pesantren* should be independent and do not let their hands always in down, other times their hands must be on top, giving in addition to the life of *pesantren* itself also for the welfare of others. Profit business run by *Pesantren* through initiative role entrepreneurship leader, all dedication for *pesantren* and *ummah*, so that in process of developing *pesantren*. *Pesantren* can be more independent without any dependence of funding on one side.

Thanks to the independence achieved, under the leadership of *kyai* who had been the Chairman of the Forum of *Pesantren* Based on Agribusiness (FKPBA) Indonesia and the Head of the *Santri* Environmental Practices (SARALI) West Java, *pesantren* continues to grow. Educational facilities and supporters are also available. Starting from the construction of Jami Mosque, dormitory *Santri* (male / female) school building SMP and SMA, STEI to college student dormitory.

Kyai's openness, accommodative attitude and adaptive make this *pesantren* is on the path of a visionary *pondok pesantren* in developing itself and the *ummah* by staying on the path of religion as the main reference. The adaptive and accommodative capabilities of *kyai* and *pondok pesantren* have a positive impact, because with this attitude *Pesantren* can show its superior role in society and ready to fight the challenges of an increasingly complex era.

The step taken by the leadership of *pondok pesantren* through businesses as well as optimization of other *pesantren*, encourage *pondok pesantren* in an economic independence. Through this independence *pesantren* is expected to cover the shortage in financing problems. Not infrequently, there are students (*Santri*) who are not in time to pay the cost of living in *pondok pesantren*. This has a significant impact related to the operational costs of *pondok pesantren*. At such a time, *kyai* as the leader of *Pesantren* get around this condition through businesses developed *Pesantren* which certainly involve *ummah* as an important part of the process.

Business and Economic undertakings run by *kyai*, in addition to positive impact for the economy of the *ummah*, certainly has a positive impact also for students who study at *Ar-Risalah* islamic boarding school. Not all who study in *Pesantren* will become *kyai* later. Through a process of providing skills for students, later *santri* when finished studying at *Pondok pesantren* can survive and independent when plunged in the community.

In addition to the *pesantren* education process and learning in formal institutions under the auspices of *pondok pesantren*, on the sidelines of the educational process every *Santri* is introduced and equipped with special skills related to fish farming, farming and waste management. So that *Pesantren* will not only print the Muslim scholars, but also print the businessmen and the superior Muslim entrepreneurs which in the future can inherit the spirit of the leader of *Ar-Risalah* Islamic Boarding School.

4 CONCLUSIONS

Pondok pesantren as an institution that is deeply rooted and an important part of the community, has an important responsibility and role in the creation of a religious socio-cultural condition and also responsible for directing its people to a better process of life.

Kyai's role as leader, owner and manager plays an important role in the process of realizing the central role of *pondok pesantren* in the community. Through his entrepreneurship role, *kyai* is expected to bring *pesantren* at a point of financial independence

through business and enterprise run by *pesantren* and also become part of prosperity process of *ummah*. *Kyai's* open, adaptive and accommodative attitude has a positive impact on *kyai* and *Pesantren*, because with that attitude will show the role of *pesantren* in the community.

Through businesses that run by *pesantren* such as fisheries, plantations, mining and waste management, this institution can realize independence in terms of *pesantren* economy. Thus, *Ar-Risalah* Islamic Boarding School can develop itself more freely, because there are many sources of funds that support in every process of the developer. This independence aims to make *pesantren* not only rely on financial aid from the government or *ummah*. A lot of *pesantren* are closed and even disappear from circulation is not just a matter of leadership cadre but furthermore is related to economic problems.

The step taken by *kyai* to be the object of research, implemented through the optimization of all business potential and business *pesantren* existing has brought independence, especially to meet the existing operational cost. Achieving independence is very important, considering the income that coming from *Santri* not in line with expectations. This kind of situation was addressed by the caregiver seeked to cover the lack of operational costs through various types of businesses and enterprise that run by *Pesantren*.

The role of *kyai's* visionary entrepreneurship makes *pesantren* independent, both in terms of its economy and a part of the community empowerment process of *pesantren*. The business run by *pesantren* has a positive impact on the people directly or indirectly involved in this *pesantren* business. In addition, independence has also becomes the mainstream of the caregivers of *pesantren* in running the existing institutions. *Pesantren* Party is very open in receiving the intervention of government and business world through the empowerment program of *santri* and development of economic sector. This is very important considering that *pesantren* is not always dependent on government assistance or donations from the parents of *santri* and the surrounding community.

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