

TRANSFORMATIONAL LEADERSHIP: TRADITIONAL PESANTREN TOWARDS SUFISM-BASED *ENTREPRENEURIAL* PESANTREN

Ervina Zulfa*¹, Suheri², Ahmadi Pramuja³, Husein Muhammad Fajrul Islam⁴
^{1&2}Institut Agama Islam At-Taqwa Bondowoso, ³STIS Darul Falah Bondowoso,
⁴Université Ibn Tofaïl, Morocco.

Corresponding author: ervinazulfa0@gmail.com

Submission Track:

Submission : 20-09-2024
Accept Submission : 19-12-2024
Available Online : 27-12-2024

Copyright @ 2024 Author



This work is licensed under a Creative Commons Attribution-ShareAlike 4.0

Abstract

This study aims first, to explore and interpret the implementation of Kiai Muhammad Holid's transformational leadership. Second, to explore Kiai's leadership strategies in the transformation process from traditional pesantren to Sufism-based entrepreneurial pesantren. Third, to explore the effectiveness of Kiai Muhammad Holid's transformational leadership. The research method used is qualitative with the type of field research conducted at the Salafiyah Abu Zairi Pakisan Tlogosari Bondowoso Islamic Boarding School. Data collection techniques utilize documentation, deep interviews, and passive participation observation. Furthermore, the data validity test uses observation persistence, triangulation of sources and techniques by adopting the Miles, Huberman and Saldana interactive model data analysis which consists of data collection, data condensation, data presentation, conclusion drawing/verification. The results of this study show that first, Kiai Muhammad Holid successfully implemented transformational leadership through the main elements of Bass' (1999) theory which include: Idealized Influence, Inspirational Motivation, Intellectual Stimulation, and Individualized Consideration to all pesantren residents. Second, to realize Sufism-based entrepreneurial pesantren, Kiai Muhammad Holid formed an active entrepreneurial education system in formal instution and tasawuf amaliyah education in pesantren. Third, Kiai Muhammad Holid's transformational leadership provides real effectiveness in increasing the commitment, involvement, and loyalty of educators and students in the boarding school.

Keywords: Transformational Leadership, Entrepreneurial Pesantren, Sufism Pesantren.

Abstrak

Penelitian ini bertujuan pertama, untuk mengeksplorasi serta menginterpretasikan implementasi kepemimpinan transformasional Kiai Muhammad Holid. Kedua, mengeksplorasi strategi kepemimpinan Kiai dalam proses transformasi dari pesantren tradisional menuju pesantren entrepreneur berbasis sufisme. Ketiga, mengeksplorasi efektivitas kepemimpinan transformasional kiai Muhammad Holid. Metode penelitian yang digunakan adalah kualitatif dengan jenis field research yang dilakukan di Pondok Pesantren Salafiyah Abu Zairi Pakisan Tlogosari Bondowoso. Teknik pengumpulan data memanfaatkan dokumentasi, deep interview, dan observasi partisipasi pasif. Selanjutnya uji keabsahan data menggunakan ketekunan pengamatan, triangulasi sumber dan teknik dengan mengadopsi analisis data model interaktif Miles, Huberman dan Saldana yang terdiri dari pengumpulan data, kondensasi data, penyajian data, penarikan kesimpulan/ Verifikasi. Hasil penelitian ini menunjukkan bahwa pertama, Kiai Muhammad Holid berhasil menerapkan kepemimpinan transformasional melalui unsur-unsur utama dari teori Bass (1999) yang meliputi: Idealized Influence, Inspirational Motivation, Intellectual Stimulation, dan Individualized Consideration kepada seluruh warga pesantren. Kedua, untuk mewujudkan pesantren entrepreneur berbasis sufisme Kiai Muhammad Holid membentuk sistem pendidikan entrepreneur aktif di lembaga formal dan pendidikan tasawuf amaliyah di pesantren. Ketiga, Kepemimpinan transformasional Kiai Muhammad Holid memberikan efektifitas nyata dalam meningkatkan komitmen, keterlibatan, dan loyalitas pendidik dan santri di pondok pesantren.

Kata Kunci: Kepemimpinan Transformasional, Pesantren Entrepreneur, Pesantren Sufisme.

A. INTRODUCTION

Pesantren is one of the oldest traditional Islamic educational institutions in Indonesia (Purnomo, 2017, p. 1) which has an important role in shaping character, morals, and understanding of religious ethics above other ethics (Dhofier, 2015, p. 45). As a center of Islamic education, pesantren has long focused on teaching religious knowledge (*tafaqquh fi al-din*) which maintains, develops and utilizes Islamic sciences (Hari Mulyo, 2022, p. 165) to continue the message of the Prophet Muhammad PBUH while preserving his teachings (Baidhawi, 2021, p. 285).

In the midst of Globalization and the dynamics of an ever-growing economy, pesantren are now faced with new challenges, namely how to maintain their traditional values while being able to face the turmoil of the current era of *society* that excels in the fields of science and technology, science and other modern sciences that are increasingly competitive (Karimah et al., 2023, p. 42). The times require pesantren to transform, one of which is by developing a curriculum that is adaptive and relevant to the modern era to get the key to success (Ridwan Maulana Rifqi Muzakky et al., 2023, p. 244).

A concept introduced by James McGregor Burns in 1978 on transformational leadership becomes a very relevant approach in this context. Burns (Bass, 1999, p. 9) in defining transformational leadership as the ability of a leader to inspire and motivate followers to achieve higher goals, as well as transform them into agents of change. In the context of education, transformational leadership is able to drive innovation and significant change in an institution, including in pesantren (Al Hariri & Shobirin, 2023, p. 268).

According to Burns in (Iqbal, 2021, p. 141) transformational leadership is characterized as a leader who focuses on achieving changes in the values, beliefs, attitudes, behavior, emotional, needs of subordinates towards better changes in the future. Bass expanded Burns' ideas by adding four key components of transformational leadership: idealistic influence, inspirational motivation, intellectual stimulation, and individualized consideration (Bass & Riggio, 2006, pp. 6-7). These components are very relevant in the modernization of pesantren, reflected in the behavior of leaders who focus on empowering subordinates by absorbing their aspirations, thus actively contributing to each other (Roni Harsoyo, 2022, p. 258).

In Indonesia, pesantren have demonstrated their ability to adapt to social and economic changes. According to (Suradi, 2021, p. 6) the transformation of pesantren in Indonesia is not only seen in terms of religious teaching, but also in the context of how pesantren are able to respond to economic challenges and empower their communities. One example of success is the emergence of "entrepreneurial pesantren", where pesantren not only function as centers of religious education, but also as institutions that equip students with entrepreneurial *skills* (Renaldo, 2022, p. 3).

(A. A. L. Hakim, 2013, p. 14) argues that pesantren under the leadership of a Kiai have great potential to become agents of social change, especially if they are able to integrate religious teachings with modern economic values such as entrepreneurship (Muzakki, 2023, p. 52). *Entrepreneurial* pesantren based on Islamic values are needed to create a generation of entrepreneurs who are not only financially successful but also socially responsible (Putra et al., 2024, p. 935).

In a local study, (Wadi, 2020, p. 30) mentioned that pesantren have a unique character in the Indonesian education system. He emphasized that pesantren have the potential to develop into multidimensional learning centers, including in terms of economic development. (Wadi, 2020, p. 33) sees pesantren as institutions that can serve as community development centers by providing practical skills such as entrepreneurship based on Islamic values (Fitriyani et al., 2023, p. 193).

As a phenomenological study, this research will explore how Pondok Pesantren Abu Zairi applies transformational leadership in the transition process from a traditional pesantren to a pesantren that also focuses on *entrepreneurship*. Abu Zairi Islamic Boarding School is a relevant example because it is undergoing a transformation process, with the aim of preparing students not only to be

proficient in the religious field, but also in facing economic challenges through entrepreneurship, so as to balance the eternal *worldly* and *ukhrawi* benefits (B. Nur Laili, personal communication, August 12, 2024).

This research is expected to provide an in-depth understanding of how transformational leadership can be a driver of change in the development of *entrepreneurial* pesantren. In addition, the results of this study will provide theoretical and practical contributions in the management of pesantren education in Indonesia that are increasingly relevant to the needs of modern society.

B. RESEARCH METHODS

This research was conducted at the Abu Zairi Pakisan salafiyah boarding school in Tlogosari Bondowoso. Researchers utilized the Interpretive *research* paradigm with the type of *field research*, while the research approach used was phenomenology and qualitative research methods. In the process of collecting qualitative data, researchers utilize documentation techniques, *deep* interviews, and passive participation observation. Furthermore, to test the validity of the data, researchers used observation persistence, triangulation of sources and techniques. As for data analysis, the researcher adopted the interactive model (B. Miles et al., 2014, p. 12) which consists of data collection, data condensation, data presentation, conclusion drawing / verification with the aim of narrowing and limiting findings to become organized data.

The pesantren under study underwent a transformation process in 2021, and is the only *entrepreneurial* pesantren in Bondowoso based on Sufism. This pesantren has alumni from various regions, provinces, islands, and even abroad. The educational construction of the pesantren consists of Madrasah Diniyah Takmiliah Hidayatullah education, Madrasah Tsanawiyah Hidayatullah education, Madrasah Aliyah Hidayatullah education, and the College of Shari'ah Sciences (STIS) under the auspices of the pesantren. students come from various districts, islands, and provinces such as Bondowoso, Jember, Madura, Bali, and even abroad, namely Malaysia.

C. RESULTS AND DISCUSSION

1. Implementation of Kiai Muhammad Holid's Transformational Leadership

Kiai in the context of traditional pesantren acts not only as an educator and spiritual leader, but also as a respected figure and role model for all santri and pesantren administrators (Saerozi, 2023, p. 31). Ideally, a Kiai must be able to instill religious and ethical values (Rohmaniyah Salim, 2022, p. 17), as well as build a deep relationship with the students through charismatic leadership (Purnomo, 2017, p. 95). In transformational leadership, the role of Kiai is not only limited to scientific mentors but includes life role models (Septuri, 2021, p. 149) and social leaders who influence the mindset and behavior of santri towards better changes (Hari Mulyo, 2022, p. 163).

Transformational leadership in the context of modern pesantren is increasingly relevant, especially in efforts to integrate traditional pesantren values with the demands of the turbulent era of *society*. (Bass & Riggio, 2006, p. 4) defines transformational leadership as the ability of a leader to motivate followers to achieve positive change, both individually and in groups, through inspirational and innovative approaches.

Kiai Muhammad Holid is a clear example of transformational leadership that is able to drive change in the pesantren environment, precisely in the Salafiyah Abu Zairi Islamic Boarding School Foundation Pakisan Tlogosari Bondowoso. The transition process pursued by Kiai Muhammad Holid began with the dawuh of Kiai Abu Zairi as an old Kiai who at that time was the caregiver at the boarding school and was the father-in-law of Kiai Muhammad Holid, he advised before dying "*makle santreh this is not a wirid malolah*", Then Kiai Muhammad Holid captured these words and then tried to create a clear vision and took the initiative to adjust to the needs of today's society so that the output of the pesantren had an Islamic spirit of independence, so through long discussions and meetings with all *stakeholders* in the pesantren, a new vision was formed which read "*realizing a Sufism-based entrepreneurial pesantren*" (M. Holid, personal communication, October 23, 2018). Holid, personal communication, October 23, 2024).

Thus, Kiai Muhammad Holid is classified as a transformative leader, because he has succeeded in creating changes in his institution towards a better direction. (Bryman et al., 2011, p. 299) reveals that transformational leaders if able to create motivation in themselves and followers, realize a clear vision for the benefit of the team and provide momentum to achieve the vision through the awakening of team spirit.

As a pesantren leader, Kiai Muhammad Holid is a leader who convinces his followers that all obstacles can be overcome. This is obtained from the results of observations and interviews with the head of MA Hidayatullah who stated that the caregiver always provides solutions to his subordinates, one of the facts is, when subordinates experience obstacles in implementing a new program, namely the *entrepreneur* program due to limited facilities, the caregiver immediately provides a solution by providing funds to meet existing needs (N. Rahmad, personal communication, October 28, 2024b).

So with the statement from the head of madrasah aliyah, Kiai Muhammad Holid is a transformational leader who succeeds in giving idealized influence to subordinates. As the theory (Bass, 1999, p. 11) that *idealized* influence is one of the components of transformational leadership where leaders must be able to foster confidence in followers towards their leaders, feel proud to work together, and believe in the leader's ability to face every challenge that arises (Roni Harsoyo, 2022, p. 254).

To convey the new vision of the pesantren, Kiai Muhammad Holid uses the approach of motivating, inspiring, and articulating the vision of the pesantren by

combining Sufism values that have long been embedded in the soul of the pesantren with the spirit of *entrepreneurial* independence to face an increasingly developing era. During the interview, Kiai explained, "santri must be able to have an *entrepreneurial* spirit so that they become economically independent individuals while still framed in Sufism (cleansing the soul to always be close to Allah)" (M. Holid, personal communication, October 23, 2024). This statement is an inspiration for teachers and students who are encouraged to realize a common vision by compiling *entrepreneurial* activities implemented in formal institutions framed by Sufism applied in pesantren, so that an independent soul is formed based on the values of *mujahadah*, tawakal, ethics, gratitude, patience, rida, and honesty (Irawan, 2012, p. 109).

Thus, Kiai Muhammad Holid has provided *inspirational motivation*, as the theory born by (Bass, 1999, p. 11) that a transformational leader must have the ability to provide inspiration (*Inspirational Motivation*) (Fajar Mustika Violeta & Suwadi, 2023, pp. 252), by communicating high expectations, conveying a shared vision in a compelling way, wanting followers to be engaged and committed to the shared vision and goals, and inspiring followers to achieve goals that result in significant progress for the organization (Bass & Riggio, 2006, p. 6).

Kiai Muhammad Holid has a central role in directing and developing the pesantren towards achieving a common vision with wisdom and sincerity. Capturing the results of the interview with the head of Madrasah Tsanawiyah Hidayatullah under PP. Abu Zairi shows that the caregiver routinely holds quarterly meetings with all teachers in formal institutions, senior santri, and boarding school administrators which begins with tawasul and *Ratibul Haddad*, which basically combines discussions about business performance in realizing Sufism-based *entrepreneurial* pesantren (M. Bahri, personal communication, October 28, 2024b).

Kiai Muhammad Holid has also played a role in stimulating the intellectual realm of his subordinates, this was conveyed by the head of Madrasah Aliyah Hidayatullah who is also under the auspices of PP. Abu Zairi, he explained that Kiai directed each teacher to compile textbooks independently, still guided by the curriculum designed with educational content that includes *entrepreneurial* values (creative, innovative, independent etc.) and Sufism values (*jihad*, *tawakkal*, honesty, patience etc.) (N. Rahmad, personal communication, October 28, 2024b).

In line with the explanation of the secretary of the boarding school who stated that, Kiai plays a very important role in the Sufism-based entrepreneurship development program, this can be proven by the existence of book review activities attended by all students and teachers related to understanding entrepreneurship which is integrated with an understanding of Sufism by bringing in tutors who are reliable in both fields, besides applying classical book studies that require every student to ask questions and have an active opinion, and directing college programs to conduct research and development of market

research for pesantren products (M. Isbullah, personal communication, October 23, 2024a).

Based on the explanation and various concrete evidence above, Kiai Muhammad Holid has provided intellectual stimulation (*Intellectual Stimulation*) to its members. This is in line with the theory (Bass, 1999, p. 27) of intellectual stimulation, where transformational leaders encourage their followers to engage in innovative thinking processes so as to give birth to new ideas and creative problem solutions (Bryman et al., 2011, p. 300).

Kiai Muhammad Holid understands that each santri has unique talents and interests that can be developed to support their potential independence. Capturing the results of an interview with the principal of MTs Hidayatullah who explained that, in one of the coaching sessions, Kiai Holid paid special attention to one of the students who liked running activities, so that it continued to be honed and developed so that he won the championship in the running competition (M. Bahri, personal communication, October 28, 2024b). This shows that Kiai not only supports talent in the academic or *entrepreneurial* fields, but also in sports as part of the development of character and self-discipline of santri.

Supported by the results of interviews with the pesantrenan section (executive santri), it appears that Kiai Holid actively assigns tasks that are relevant to the competence of each staff, both in the fields of religion, education, and entrepreneurship. The teachers and staff of the pesantren always receive special guidance according to their individual abilities (I. Rosidi, personal communication, October 28, 2024b). Thus the principles applied by Kiai Muhammad Holid are in accordance with the theory (Bass, 1999, p. 11) which emphasizes that in transformational leadership there is an element of *individualized consideration*, where a leader must provide personal attention, treat each subordinate individually as an individual with different needs, abilities, and aspirations, and the leader also provides training and advice (Bass & Riggio, 2006, p. 7). *Individualized Consideration* in the context of transformational leadership views each subordinate as a separate person, accompanies them, monitors development, and helps open opportunities for growth (Setiawan & Abdul, 2013, p. 149).

Based on the results of the analysis, it was found that Kiai Muhammad Holid successfully implemented a transformational leadership style, this can be realized by referring to the theory developed by (Bass, 1999, p. 11) that transformational leadership leads to leaders who move followers beyond personal interests, with a process of idealized influence (charisma), inspirational motivation, intellectual stimulation, and individualized consideration. So as to improve the quality and ideals of followers, and focus their attention on achieving self-actualization, the welfare of others, organizations, and society.

If presented in the form of a table, four components of transformational leadership that have been applied by Kiai Muhammad Holid in the development of Sufism-based *entrepreneurial* pesantren will appear, as follows:

Table1 . Components of Kiai Muhammad Holid's Transformational Leadership

Components of Transformational Leadership		Dimensi Kepemimpinan Transformasional Kiai Muhammad Holid
<i>Idealized Influence</i>	↔	1. Instill Confidence in Subordinates 2. Idea Generation 3. Dare to Take Risks 4. Consistent in Action
<i>Inspirational Motivation</i>	↔	1. Motivating Subordinates 2. Inspire through Actions and Words 3. Clearly Articulate the Vision 4. Member Integration for Shared Commitment
<i>Intellectual Stimulation</i>	↔	1. Carry out periodic work evaluations 2. Stimulating the Intellectual Domain of Members 3. Developing Critical and Creative Thinking
<i>Individualized Consideration</i>	↔	1. Delegate tasks according to competence 2. See Subordinates as Unique Individuals 3. Supporting Subordinates' Personal Development

2. Kiai Muhammad Holid's Leadership Strategy in Realizing Sufism-Based Entrepreneur Pesantren

Kiai Muhammad Holid uses a progressive transformational leadership approach to transform Abu Zairi Islamic boarding school into a Sufism-based *entrepreneurial* pesantren. The education system implemented in the pesantren is the result of collective thinking between the *asatidz/ah* and the pesantren management, which is designed to achieve an agreed vision for mutual progress.

After going through the analysis activities, it was found that the strategy applied by Kiai Muhammad Holid in the *entrepreneurship* education system partly adopted the theory compiled by the Ministry of National Education in 2010, which was also adopted in other Islamic boarding schools, such as the results of research conducted by (Rohman, 2018, p. 400) and (Renaldo, 2022, p. 17) which also confirmed the effectiveness of this approach. The results of the analysis illustrate that Kiai Muhammad Holid applies several strategies towards *entrepreneurial* education that are applied in formal institutions in the transformation process, including:

a. Development of Entrepreneurship Education Through All Subjects

Kiai Muhammad Holid applies the concept of entrepreneurship education which is integrated in all subjects. Based on the results of an interview with the head of MTs Hidayatullah, he said "Kiai and Ibu Nyai asked us to compile textbooks independently, still guided by the curriculum designed

with educational content that includes *entrepreneurial* values (creative, innovative, independent etc.) and Sufism values which include postulates that are in accordance with what is taught" (M. Bahri, personal communication, October 28, 2024a).

This strategy is in accordance with the opinion of (Renaldo, 2022, p. 17) to implement *entrepreneur* education, the curriculum of formal institutions must integrate knowledge about *entrepreneurial* values which include creative thinking, independence, leadership, risk-taking, and action-oriented, so that with these efforts can develop the *entrepreneurial* mentality of students (Alifuddin & Razak, 2015, p. 36).

b. Learning Changes that Support the Realization of Sufism-Based *Entrepreneurial* Spirit

Kiai Muhammad Holid also encourages teachers to design practice-based learning, so that santri can develop *entrepreneurial* skills that are relevant to Sufism values. The head of MA Hidayatullah explained that *entrepreneurial* development in this institution is realized by including *entrepreneurial* practice activities in the formal learning schedule which is applied in rotation in each class every day. *Entrepreneurial* activities are in the form of direct practice or courses in the production room both from how to process purple sweet potato chips, krispi tape, chicken noodles, even the production of recycled cement packets to be used as bags, so there is a term *entrepreneur day* (entrepreneurship day) every day (N. Rahmad, personal communication, October 28, 2024a).

In contrast to Madrasah Tsanawiyah, the Head of MTs Hidayatullah explained that in the *entrepreneurial* activities of MTs students, it is more at the stage of learning and introducing products that are applied in the classroom by their respective class teachers, but there is a simple direct practice after delivering the material, it is only done in the classroom on the same day (M. Bahri, personal communication, October 28, 2024a).

(Rohman, 2018, p. 400) said that the traditional learning system is not enough to support the realization of the *entrepreneurial* spirit, therefore there needs to be a change in learning methods. Practice-oriented learning, group discussions, case studies, business simulations, and *entrepreneurial* projects will provide students with hands-on experience on how to run a business and manage challenges that arise in the business process (Renaldo, 2022, p. 17).

c. Santri Self-Development as a Leader

Kiai Muhammad Holid also developed a leadership training program for santri so that they have interpersonal skills and can take responsibility in activities assigned by the pesantren. One of the senior santri revealed, "We received leadership training in terms of Sufism-based entrepreneurship through workshops delivered by great figures such as Ust. Agus Supriadi which made us more confident to lead the responsibilities assigned to us by the boarding school. Agus Supriadi which makes us more confident to lead the

responsibilities assigned to us in the hut" (I. Rosidi, personal communication, October 28, 2024a).

According to (Renaldo, 2022, p. 17) self-development is an important element in entrepreneurship, which emphasizes the development of soft skills such as leadership, discipline, independence, responsibility and decision-making ability. educational institutions need to support learners in building self-confidence and interpersonal skills needed to become an entrepreneur (Rohman, 2018, p. 400).

d. Strengthening Madrasah Culture that Supports Sufism-Based *Entrepreneurship*

Kiai Muhammad Holid also builds a pesantren culture that supports Sufism-based entrepreneurship, where values such as simplicity, discipline, patience, tawakal and high work ethic are applied in the daily lives of santri (Iwan et al., 2023, p. 7). One teacher revealed, "Kiai strongly emphasizes the importance of a culture of discipline and honesty in entrepreneurship. Santri are always wanted to run a business or life that is balanced between the happiness of the world and the hereafter" (N. Rahmad, personal communication, October 28, 2024b). This positive cultural development is in line with the views of (Rohman, 2018, p. 400) and (Renaldo, 2022, p. 17) A positive school culture will help students develop an entrepreneurial mentality early on.

e. Local Content in Entrepreneurship Relevant to Regional Potentials

The head of Madrasah MTs and MAs and administrators from senior santri designed a curriculum with local content that is relevant to the potential of the region, such as skills in making processed petis, chicken noodles, yam chips that are in accordance with typical handicrafts in the Pakisan Tlogosari Bondowoso area (N. Rahmad, personal communication, October 28, 2024a). According to (Renaldo, 2022, p. 17) local content in the context of entrepreneurship allows educational institutions to teach business skills that are relevant to local needs and potential so that they can be used as business opportunities.

In addition to focusing on the development of entrepreneurship education, kiai Muhammad Holid also paid great attention to Sufism education in the boarding school (N. Rahmad, personal communication, October 28, 2024b) . This is sought to form *tazkiyat al-Nafs* (purification of the soul) and *taqarrub ila Allah* (a soul that is close to Allah) (Suci Chanifatul Ilfina & Khudori Soleh, 2024, p. 274). So that with the existence of two balanced education systems between *entrepreneurship* education and Sufism education will form a noble entrepreneurial spirit, because the teaching is not only focused on economic skills, but also focuses on purifying the soul (*tazkiah al-Nafs*) which can equip students with a clear heart and give birth to values such as honesty, patience, gratitude, tawakal, mujahadah, rida, and ethics in entrepreneurship (M. Isbullah, personal communication, October 23, 2024a).

The results of the analysis show that there are several Sufism practices applied in Abu Zairi Islamic boarding school as a path to *tazkiyah an-Nafs* and *Taqarrub ila Allah*, including:

1. *Dzikr Jahr nafi itsbat*, which is the dhikr of disclaiming and confirming with a loud voice saying the memorization of *la ilaha illa Allah* (M. L. Hakim & Rohmatin, 2023, p. 175).
2. *Ratibul Haddad*, a set of practices consisting of several pieces of verses, short letters, which are combined with istigfar, tasbih, shalawat, asma'ul husna and tayyibah sentences in one formula with a predetermined number of readings in a special practice package (Aqib, 2012, p. 44).
3. Recitation of Asma'ul Husna.
4. *Hizbun Nashar*, a long prayer with beautiful lyrics and language composed by the great Sufi (Aqib, 2012, p. 44).
5. Recitation of the yellow book and tafsir al-Qur'an.

The practice of Sufism practices applied in Abu Zairi Islamic boarding school connotes tarekat which has rules, principles, special systems, procedures, and practices (Zulkifli & Jamaluddin, 2018, p. 125). This researcher got from the results of observations and interviews with the deputy caretaker of the Abu Zairi Islamic boarding school, Mrs. Nyai Bahdatul Nurlali, who stated that the Abu Zairi Islamic boarding school in the realm of Sufism adopted the tarekat sect founded by Sheikh Abdul Qodir al-Jailani, so that in various practices that are applied in accordance with the procedures taught in the Qodariyah tarekat, such as *dhikr jahr*, *Ratibul Haddad*, *Hizbun Nashar*, recitation of Asma'ul Husna, recitation of yellow classical books or interpretation of the Qur'an (B. Nur Laili, personal communication, August 12, 2024).

After the researchers explored and interpreted the meaning in the field, it was found that the Sufism practices applied in Abu Zairi Islamic boarding school reflect the concept of tasawuf amaliyah. This concept refers to a series of worship and dhikr practices that aim to get closer to Allah, purify themselves from bad things, purify morals, and build dhahir and batin to be able to obtain eternal happiness (Kahfi et al., 2023, p. 4079).

The strategy pursued by Kiai Muhammad Holid towards Sufism-based *entrepreneurial* pesantren is by designing an education system that covers two main areas, namely the *entrepreneur* education system in formal institutions, and the Sufism education system in Islamic boarding schools (M. Isbullah, personal communication, October 23, 2024b). By designing this strategy, Kiai Muhammad Holid seeks to achieve a shared vision in realizing a Sufism-based entrepreneurial pesantren, which in essence Kiai Holid is determined to equip students with tough entrepreneurial skills in an era that continues to develop while forming a clean soul with the principles of tarekat towards Sufism which includes, *mujahadat*, *tawakal*, virtuous, grateful, patient, *rida*, and honest (Irawan, 2012, p. 109).

When presented in the form of a table, it will appear more clearly and in detail related to the transformation of the Sufism-based *entrepreneurial*

education system in Pondok Pesantren Abu Zairi Pakisan Tlogosari Bondowoso Regency, as follows:

Table 2 . Entrepreneur Education System and Sufism Practice in Abu Zairi Islamic Boarding School

Entrepreneur Education in Formal Institutions	↔	Sufism Education in Pesantren
Entrepreneur Development Through All Subjects		Tahajud and <i>Fajr</i> Prayers + <i>Dhikr Jahr Nafi Itsbat</i>
Learning Change (Theory to Practice)		Dhuha Prayer + Recitation of <i>Ratibul Haddad</i>
Santri Self-Development as a Leader		Dhuhur Prayer + Recitation of <i>Asma'ul Husna</i>
Strengthening Madrasah Culture that Supports Sufism-Based Entrepreneurship		Asr Prayer + Recitation of <i>Ratibul Haddad</i>
Local Content in Entrepreneurship Relevant to Regional Potentials		Maghrib Prayer + <i>Dhikr Jahr</i>
		Isya' prayer + <i>Hizbun Nashar</i> recitation
		Recitation of the Yellow Islamic classic Book and Tafsir al-Qur'an

The table shows that Kiai Muhammad Holid succeeded in forming the foundation of pesantren education that not only hones practical skills but also enriches the spiritual side. This integration can be seen from the real strategies implemented by Kiai in the management of the pesantren, such as incorporating entrepreneurial practices into the curriculum of formal institutions and supported by intensive spiritual guidance through Sufism programs. In this way, Kiai Muhammad Holid prepares santri to be not only economically competent but also morally and spiritually upright, so that every *entrepreneurial* activity in the pesantren has a deep ethical dimension and is in line with pesantren values.

3. Effectiveness of Kiai Muhammad Holid's Transformational Leadership

Kiai Muhammad Holid successfully implemented transformational leadership in the transition process of Pondok Pesantren Abu Zairi from a traditional model to a Sufism-based *entrepreneurial* pesantren. *First*, this success can be seen through the results of interviews with Mrs. (S. Nur Utami, personal communication, October 19, 2024) one of the teachers at Abu Zairi Islamic Boarding School shows that Kiai Muhammad Holid has the ability to build strong commitment and loyalty to his members, members are inspired by the way Kiai

leads, directs and shows an attitude of integrity so that members feel part of the transformation process. In addition, Kiai also instills in members the principles of *mujahadah* (earnest effort) in carrying out the mandate (I. Rosidi, personal communication, October 28, 2024b). So that *istiqomah* in carrying out tasks is intended to obey Allah Swt (Irawan, 2012, p. 109).

In the context of transformational leadership (Bass & Riggio, 2006, p. 17) explains that transformational leaders have a positive impact that makes followers feel more attached, actively participate, and have a sense of pride in working, thus creating a strong and harmonious working relationship.

Second, Kiai Muhammad Holid actively encourages santri and administrators to innovate in Sufism-based *entrepreneurial* activities. The observation results show that some santri who initially only followed instructions have now become more independent and creative in managing *entrepreneurial* programs in the pesantren. This is supported by the results of an interview with the head of MA Hidayatullah who explained that some students succeeded in pioneering a handicraft business from used materials originating from cement containers which were then processed into unique and attractive bags so that in the used material designer competition, MA Hidayatullah institution won second place at the East Java provincial level (N. Rahmad, personal communication, October 28, 2024b).

By providing freedom for santri to innovate, Kiai has shown *Intellectual Stimulation*, which is one of the important elements in transformational leadership theory (Warlizasusi, 2019, p. 35). According to (Bass, 1999, p. 17) Inspirational leaders direct followers to achieve optimal results and provide encouragement for innovative thinking, so that the performance of the team or organization continues to increase on an ongoing basis (Yaqin & Habsi, 2022, p. 170). In addition, in encouraging teacher performance, Kiai Muhammad Holid instills the value of *tawakkal* (surrender). As expressed by the secretary of the boarding school Ust. (M. Isbullah, personal communication, October 23, 2024a) that kiai teaches to always be maximal in doing all actions which are then accompanied by *tawakkal* in order to obtain calmness and sincerity in the process (Mashar, 2021, p. 22).

Third, when facing economic challenges in running an *entrepreneurial* program, Kiai Muhammad Holid plays an active role in helping cottage administrators overcome stress and anxiety that arise. Based on an interview with one of the administrators, stated that "Kiai always gives us emotional support, especially when the situation becomes difficult, he always reminds us to keep our spirits up and be patient, then brings in tutors to be more directed in producing processed ingredients that will be used as new products, such as making cassava chips and krispi tape" (N. E. Vionalisa, personal communication, October 28, 2024).

From this expression Kiai Holid emphasizes the importance of being patient in difficulties. According to (Badrudin & Nur'aeni, 2024, p. 33) the attitude of patience in difficult situations is among those who *shiddiqin* believe that Allah

never wastes the work of his servants. As for (Bass & Riggio, 2006, p. 17) states that effective transformational leaders are able to provide emotional support in crisis situations, which helps followers feel calmer and focus on facing challenges.

Fourth, in empowering santri and staff, Kiai Muhammad Holid not only assigns tasks, but also provides guidance according to the competence of each individual. One of the senior santri met stated, "Kiai always ensures through the section heads that we carry out tasks according to our interests and abilities, besides that, Kiai teaches santri to appreciate every potential they have through gratitude (I. Rosidi, personal communication, October 28, 2024b).

Thus, Kiai seeks to instill an attitude of gratitude for the blessings of Allah Swt by utilizing the blessings massively according to His rules (Zulkifli & Jamaluddin, 2018, p. 9). According to (Bass, 1999, p. 11) individualized consideration in transformational leadership provides personal attention to followers, so that they feel valued and empowered effectively.

Fifth, Kiai Muhammad Holid successfully implemented changes gradually, by combining traditional approaches and Sufism-based entrepreneurship in pesantren. The secretary of the pesantren stated that Kiai always involves teachers and pesantren administrators in the change process and listens to input from his subordinates, so that members feel part of the changes (M. Isbullah, personal communication, October 23, 2024a). (Bass & Riggio, 2006, p. 17) suggests that ideal transformational leaders are those who involve their followers in the change process, so that followers feel an important part of the transition.

In addition, Kiai instills in the souls of pesantren residents an attitude of spaciousness in change, so that the transformation process can be accepted sincerely in the body and soul of pesantren residents (M. Isbullah, personal communication, October 23, 2024b). spaciousness is another word for the act of *ridha* which means accepting every decree of Allah by surrendering, this attitude is one of the basic principles of tarekat towards Sufism (Mashar, 2021, p. 24).

Sixth, in addition, Kiai Muhammad Holid provides leadership training for teachers, senior santri, and pesantren administrators, who are expected to continue his vision in the future. One of the senior santri expressed that teachers, senior santri, and pesantren administrators had the opportunity to learn about leadership management from tutors invited directly by Kiai including Anna Mahnan and Doni Eko Saputra who focused on *entrepreneurial* management, while Mr. Agus Supriadi focused on the realm of Sufism.

This is in accordance with the theory (Bass & Riggio, 2006, p. 18) that transformational leaders act as role models who encourage followers to learn and develop their potential, self-confidence, personal identity, and well-being. Therefore, transformational leaders function as mentors, who in their leadership behavior often demonstrate various levels of transformation. More than that, Ust. (N. Rahmad, personal communication, October 28, 2024b) said that Kiai Muhammad Holid nurtured the leadership spirit of the pesantren residents by prioritizing ethics as the main foundation, in order to give birth to good speech

accompanied by honesty and commitment to continue to carry out the mandate well (Irawan, 2012, p. 151).

The effectiveness of Kiai Muhammad Holid's transformational leadership when presented in tabular form will be clearer and more detailed, as follows:

Table 3. The Effectiveness of Kiai Muhammad Holid's Transformational Leadership on Pesantren Residents

Leadership Effectiveness	↔	Principles of Sufism
Commitment, engagement, loyalty, and satisfaction of pesantren residents	↔	With the principle of <i>Mujahadah</i>
Improved performance and creativity of pesantren residents	↔	With the principle of <i>Tawakkal</i>
Helping boarders cope with stress in crisis situations	↔	With the principle of <i>Shabr</i>
Effective empowerment of pesantren residents	↔	By instilling the principle of <i>Shukru</i>
Implementation of change	↔	By instilling the principle of <i>Ridho</i> in the souls of members
Developing the leadership spirit of pesantren residents	↔	With the principle of ethics

Referring to the table shows that Kiai Muhammad Holid succeeded in building high commitment, involvement, and loyalty based on the attitude of *mujahadah* (earnest) in carrying out the mandate both among educators (*asatidz/ah*), administrators, and students at Abu Zairi Islamic boarding school. His leadership not only improves performance and creativity, but also the collective ability of all elements of the pesantren to face crisis situations calmly, patiently, tawakkal and full of confidence.

More than that, Kiai Muhammad Holid succeeded in empowering all elements of the pesantren to become independent, grateful individuals, and have an entrepreneurial spirit rooted in Sufism values such as honesty (*shidiq*), (consistent) *istiqomah*, (patient) *shabr*, (respect) *tasamuh* (Iwan et al., 2023, p. 1) . The strategic implementation of Kiai Muhammad Holid not only gave birth to a pesantren that was oriented towards self-development, but also formed an *entrepreneurial* spirit that held tightly to the basic principles of tarekat towards Sufism which included; *Mujahadah*, *Tawakal*, Good manners, *Gratitude*, Patience, *Shiddiq*, and *Ridho* accepting all divine decrees so as to arrive at *tazkiyah an-Nafsu* (clean soul) as an effort to *taqarrub ilallah* (get closer to Allah SWT).

D. CONCLUSION

Kiai Muhammad Holid successfully implemented transformational leadership according to Bass' theory (1999) which includes *Idealized Influence* for pesantren residents, *Inspirational Motivation* to realize the vision, *Intellectual Stimulation* (stimulating the intellectual domain) of members, and *Individualized Consideration* by viewing each subordinate as an individual person. Kiai Muhammad Holid's leadership model not only encourages *asatidz*, *asatidzah* and santri to have *entrepreneurial* skills, but also emphasizes the importance of practicing Sufism to form morals and spirituality as guidelines in living life.

Through his leadership strategy, Kiai Muhammad Holid with *asatidz/ah* and boarding school administrators have formed two main education systems, which include an *entrepreneurial* education system applied in formal institutions, including; *entrepreneurial* development through all subjects, changes in entrepreneurial learning (theory to practice), self-development (*training/workshop*), *entrepreneurial* development through madrasah culture, and product production according to local content. The Sufism education system applied in pesantren includes; the practice of *Jahr nafi isbat dhikr* (the sentence *Laa Ilaaha Illallah*), *Ratibul Haddad*, recitation of *Asmau'ul husna*, *Hizbun Nashar*, as well as the recitation of yellow classical books and interpretation of the Qur'an.

From the results of the analysis, it was found that the Sufism practices applied in Abu Zairi Islamic boarding school reflect the concept of *tasawwuf amaliyah*. This concept refers to a series of worship practices that aim to purify themselves (*tazkiyah an-Nafs*) so that they feel close to Allah (*Taqarrub ila Allah*). With the integrity of these two educational systems, Kiai Muhammad Holid's aspiration to achieve a shared vision in realizing a Sufism-based *entrepreneurial* pesantren can be realized. Because, in the formulation of his vision, he hopes to form a tough and adaptive entrepreneurial spirit in the midst of changing times, based on the principle of "tazkiyah an-Nafs" (soul cleansing) which will present the values of *tawakkal*, *mujahadah*, honesty, gratitude, *rida*, and patience so that it is far from cheating in entrepreneurship.

Kiai Muhammad Holid's transformational leadership has a positive impact on pesantren residents, this can be seen through *first*, increasing the commitment, involvement, and loyalty of pesantren residents with the principle of *mujahadah* (being serious), *second*, increasing the performance and creativity of pesantren residents with the principle of *tawakkal*, *third*, helping pesantren residents overcome stress in crisis situations with the principle of *shabr*, *fourth*, empowering pesantren residents effectively by instilling the principle of *shukru*, implementing changes by instilling the principle of *ridho* in the soul of members, *fifth*, developing the leadership spirit of pesantren residents with the principle of ethics. Overall, this study shows that the transformation from *traditional* pesantren to Sufism-based *entrepreneurial* pesantren can be carried out effectively, this can be justified by the existence of change, novelty, innovation, and creativity in the revitalization process, creating a new vision, and making institutional changes.

REFERENCES

- Al Hariri, M. A. M., & Shobirin, M. S. (2023). Increasing Santri Independence Through Kiai Transformational Leadership. *AKSI: Journal of Islamic Education Management*, 1 (3), 261-275. <https://doi.org/10.37348/aksi.v1i3.256>
- Alifuddin, M., & Razak, M. (2015). *Entrepreneurship Strategies for Building a Business Empire* (First). MAGNAScript Publishing.
- Aqib, K. (2012). *Al-Hikmah Understanding the Theosophy of Tarekat Qadiriyyah Wa Naqsyabandiyah* (First Print). Bina Ilmu. http://repository.uinsa.ac.id/id/eprint/1237/1/Kharisudin%20Aqib_Al%20Hikmah%20memahami%20teosofi%20Tarekat%20Qadiriyyah%20wa%20Naqsyabandiyah.pdf
- B. Miles, M., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis A Methods Sourcebook* (3rd ed.). SAGE.
- Badrudin, B., & Nur'aeni, E. (2024). *Sufism Ethics Characteristics and Implementation* (1st Printing). Madani Media.
- Bahri, M. (2024a, October 28). *Implementation of Sufism-based Entrepreneur Program in Madrasah* [Handphone, Notebook & Pen].
- Bahri, M. (2024b, October 28). *Kiai's Leadership Role in Encouraging Sufism-Based Entrepreneur Program* [Phone, Notebook & Pen].
- Baidhawi, B. (2021). The Role of Kiai Leadership in the Development of Islamic Boarding Schools in the Era of Globalization. *National Seminar on Master of Education Management, UNISKA MAB*, 1 (1), 280-290. <https://ojs.uniska-bjm.ac.id/index.php/PIUOK/article/download/4727/2882>
- Bass, B. M. (1999). Two Decades of Research and Development in Transformational Leadership. *European Journal of Work and Organizational Psychology*, 8 (1), 9-32. <https://doi.org/10.1080/135943299398410>
- Bass, B. M., & Riggio, R. (2006). *Transformational leadership* (2. ed). Psychology Press.
- Bryman, A., Collinson, D., Grint, K., Jackson, B., & Uhl-Bien, M. (2011). *The SAGE Handbook of Leadership*. SAGE Publications. <http://ebookcentral.proquest.com/lib/hanken-ebooks/detail.action?docID=689452>
- Dhofier, Z. (2015). *Pesantren Tradition: A study of the kiai's perspective on life and his vision of the future of Indonesia* (ninth). LP3ES, Member of Ikapi.
- Fajar Mustika Violeta & Suwadi. (2023). Urgency and Islamic Values in Bernard M. Bass Transformational Leadership in Islamic-Based Educational Institutions. *Leadership: Journal of Islamic Education Management Students*, 4 (2), 245-261. <https://doi.org/10.32478/leadership.v4i2.2403>
- Fitriyani, Malik, A. J., Syarif, R., Syahnur, K. N. F., Riana, M. A., Waspada, S., & Arifin, I. (2023). Establishment and development of internal pesantren businesses in an effort to encourage pesantren economic independence. *Journal of*

- Community Empowerment Learning (JP2M)*,4 (1), 191-202.
<https://doi.org/10.33474/jp2m.v4i1.19969>
- Hakim, A. A. L. (2013). Pesantren And Social Change. *Heritage journal*, 1(1), 11–28.
- Hakim, M. L., & Rohmatin, S. (2023). Implementation of Tarekat Qodiriyyah Naqsyabandiyah Practices Toward Jama'ah (Case Study on Tarekat Jama'ah in Mlorah Village, Rejoso District, Nganjuk Regency). *Spiritualist: Journal of Islamic Thought and Sufism*, 9(2), 170–197.
- Hari Mulyo, R. P. (2022). The Role and Contribution of Islamic Boarding Schools in the Historical Records of the Indonesian Nation. *Journal of Religious Research (JPA)*, 23(1), 159–174.
- Holid, M. (2024, October 23). *The Initial Process of Transformation of Pesantren towards Sufism-based Entrepreneur Pesantren* [Handphone, Notebook & Pen].
- Iqbal, M. (2021). Transformational Leadership In School/Madrasah Development Efforts. *Pionir: Journal Of Education*, 10 (3).
<https://doi.org/10.22373/pjp.v10i3.12187>
- Irawan, A. (2012). *The Smart Book of Tasawwuf (Understanding Islamic Spirituality and Tarekat from the Experts) by Sheikh Abdul Qodir Al-Jailani* (Second Printing). Zaman.
- Isbullah, M. (2024a, October 23). *The Role of Kiai in Supporting and Directing the Entrepreneurship Program at Pondok Pesantren Abu Zairi Pakisan Tlogosari Bondowoso* [Handphone, Notebook & Pen].
- Isbullah, M. (2024b, October 23). *Sufism-Based Entrepreneur Education System at Pondok Pesantren Salafiyah Abu Zairi Pakisan Tlogosari Bondowoso* [Handphone, Notebook & Pen].
- Iwan, I., Suteja, & Nurlela. (2023). *Sufistic Value Education in the Development of Student Personality Tarekat Syattariyah Pesantren Benda Kerep Harjamukti District Cirebon City* (First). CV. Confident (Member of IKAPI Jabar).
- Kahfi, R., Aisyah, S. N., & Nasution, D. R. N. (2023). Classification of Tasawwuf: Amali, Falsafi, Akhlaki. *Journal of Education and Counseling*,5 (1), 4073-4079.
<https://journal.universitaspahlawan.ac.id/index.php/jpdk/article/view/11658/8942>
- Karimah, U., Mutiara, D., Rizki, R., & Farhan, M. (2023). Islamic Boarding Schools and Challenges: Preparing Resilient Santri in the Era of Society. *Al-Fikri: Journal of Islamic Education Studies and Research*,6 (1), 42.
<https://doi.org/10.30659/jspi.6.1.42-59>
- Mashar, A. (2021). *Tarekat & Aliran Kebatinan by Aly Mashar* (First Printing). SPI FAB UIN Raden Mas Said Surakarta.
- Muzakki, Z. (2023). Integration Of Islamic Economics And Islamic Religious Education In The Era Of Society 5.0. *I-BEST: Islamic Banking & Economic Law Studies*,2 (1), 51-74. <https://doi.org/10.36769/ibest.v2i1.327>

- Nur Laili, B. (2024, August 12). *Profile of Pondok Pesantren Salafiyah Abu Zairi Pakisan Tlogosari Bondowoso* [Phone, Notebook & Pen].
- Nur Utami, S. (2024, October 19). *Kiai's Leadership Role in Directing Programs at School* [Phone, Notebook & Pen].
- Purnomo, H. (2017). *Management Of Pondok Pesantren Education* (First). Bildung Pustaka Utama.
- Putra, A. A. G. A. M., Paramitha, A. A. I. I., Putri, I. Gst. A. P. D., & Dwayani, N. K. S. M. (2024). Fundamental Entrepreneur Education for Students of SMA N 1 Petang. *I-Com: Indonesian Community Journal*,4 (2), 933-942. <https://doi.org/10.33379/icom.v4i2.4456>
- Rahmad, N. (2024a, October 28). *Implementation of Sufism-Based Entrepreneur Program in Madrasah* [Phone, Notebook & Pen].
- Rahmad, N. (2024b, October 28). *Kiai's Leadership Role in Encouraging Sufism-Based Entrepreneur Program* [Phone, Notebook & Pen].
- Renaldo, R. (2022). Entrepreneurship Education In Islamic Boarding Schools. *Ulul Albab, Journal of Islamic Education Learning and Learning Development*, 1(1), 1–22.
- Ridwan Maulana Rifqi Muzakky, Rijaal Mahmuudy, & Andhita Risiko Faristiana. (2023). Pesantren Transformation In The Era Of Digital Revolution 4.0. *ALADALAH: Journal of Politics, Social, Law and Humanities*,1 (3), 241-255. <https://doi.org/10.59246/aladalah.v1i3.371>
- Rohman, F., & Ruwandi. (2018). Entrepreneurship Education Model in Islamic Boarding School. *INFERENSI, Journal of Social and Religious Research*,12 (2), 395-419. <http://dx.doi.org/10.18326/infs13v12i2.395-416>
- Rohmaniyah Salim, C. (2022). Kyai's Leadership in Empowering Religion in the Community (Study of K.H. Achmad Muchtar Ghozali, caregiver of PPAI Darun Najah Pesantren, Ngijo Village, Karangploso District, Malang). *Leadership: Journal of Islamic Education Management Students*,3 (1), 14-22. <https://doi.org/10.32478/leadership.v3i1.873>
- Roni Harsoyo. (2022). Bernard M. Bass Transformational Leadership Theory and its Application in Improving the Quality of Islamic Education Institutions. *Southeast Asian Journal of Islamic Education Management*,3 (2), 247-262. <https://doi.org/10.21154/sajiem.v3i2.112>
- Rosidi, I. (2024a, October 28). *Implementation of Sufism-Based Entrepreneur Program in Pesantren* [Handphone, Notebook & Pen].
- Rosidi, I. (2024b, October 28). *The Leadership Role of Kiai in the Pesantren Transformation Process* [Handphone, Notebook & Pen].
- Saerozi, I. (2023). *Management of Islamic Boarding Schools* (First Printing). Eureka Media Aksara.
- Septuri. (2021). *Pondok Pesantren Management Introduction to the Application of Management Functions*. Pusaka Media.

- Setiawan, A., & Abdul, M. (2013). *Transformational Leadership Illustrations in the Field of Educational Organizations* (First Print). PT. Raja Grafindo Persada. <http://digilib.uinkhas.ac.id/358/1/Transformasional%20leadership.pdf>
- Suci Chanifatul Ilfina, F., & Khudori Soleh, A. (2024). Tasawwuf 'amali. *Maliki Interdisciplinary Journal (MIJ)*, 2 (2), 272-277. <http://urj.uin-malang.ac.id/index.php/mij/index>
- Suradi, A. (2021). *Transformation of the Pesantren Education System (Implications for the Cultivation of Panca Jiwa Pondok* (First Print). Aksara Library. <http://repository.iainbengkulu.ac.id/9100/1/BUKU%20SURADI%202021%20OK.pdf>
- Vionalisa, N. E. (2024, October 28). *The Leadership Role of Kiai in Directing the Entrepreneur Program at School* [Phone, Notebook & Pen].
- Wadi, M. (2020). The Potential And Role Of Pesantren In Developing The Community Economy. *Maliyah: Journal of Islamic Business Law*, 10 (01), 31-67. <https://media.neliti.com/media/publications/505249-none-9725fce3.pdf>
- Warlizasusi, J., & Ifnaldi. (2019). *Transformative Leadership of Higher Education* (First Printing). Literacyology Book.
- Yaqin, M. A., & Habsi, M. (2022). The Leadership Role of Kyai in Shaping the Character of Santridi Pesantren Al-Mashduqiah Patokan Kraksaan Probolinggo. *Leadership: Journal of Islamic Education management students*, 3 (2), 167-180. <https://doi.org/10.32478/leadership.v3i2.941>
- Zulkifli, Z., & Jamaluddin, J. (2018). *Akhlaq Tasawuf The Straight Path to Purify Yourself* (Print 1). Kalimedia.