



The Role of Organizational Members in Entrepreneurship-Based Vision and Mission Innovation: A Study on Islamic Boarding Schools

Muhammad Ghafar, Dadang Ahmad Sujatnika, Adang Sutarman

¹*Institut Agama Islam Negeri Ponorogo, Indonesia*

²*STAI Nurul Hidayah Malingping, Lebak, Indonesia*

³*SMP Negeri 3 Petir Satu Atap Kabupaten Serang Banten, Indonesia*

e-mail: ghafar@iainponorogo.ac.id, dadang@stainurulhidayah.ac.id, adangsutarman@gmail.com


Submitted: 12-05-2021

Revised: 07-11-2021

Accepted: 15-11-2021

ABSTRACT. This study aims to analyze the role of organizational members in entrepreneurship-based vision and mission innovation in Islamic boarding schools. This study uses a qualitative method with a case study approach. The Raudhatul Ulum Islamic Boarding School Lumajang, East Java, was used as a research site. Data collection techniques used three techniques: interviews, non-participant observation, and documentation studies. The results showed that the Islamic boarding school Raudhatul Ulum Lumajang applied management theory to formulate and determine Kyai's vision, namely initiating and agreeing on a vision and mission, identifying organizational mandates, and establishing a compelling organizational vision. Recommendation of research findings so that other Islamic Education Institutions, especially Islamic boarding schools, can involve the role of organizational members in determining the vision and mission of the institution being developed.

Keywords: *Organizational Members, Entrepreneurship-Based Vision and Mission, Islamic Boarding Schools*

 <https://dx.doi.org/10.32678/tarbawi.v7i02.4532>

How to Cite Ghafar, M., Sujatnika, D.A., & Sutarman, A. (2021). The Role of Organizational Members in Entrepreneurship-Based Vision and Mission Innovation: A Study on Islamic Boarding Schools. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 7(02), 223-232. doi:10.32678/tarbawi.v7i02.4532.

INTRODUCTION

Islamic boarding school is one of the educational institutions in Indonesia that plays a role in empowering the Unitary State of the Republic of Indonesia. In-Law Number 18 of 2019 concerning Islamic Boarding Schools as quoted by Maman and Jahi that pesantren are social institutions established by individuals, foundations, Islamic organizations, or communities that instill faith and piety to Allah SWT, uphold noble character and uphold Islamic teachings *Rahmatan Lil'alamin*, which is reflected in humility, tolerance, balance, moderation, and other noble values of the Indonesian nation through education, Islamic da'wah, exemplary, and community empowerment within the framework of the Unitary State of the Republic of Indonesia (Maman & Jahi, 2009). According to Afandi (2019), Islamic boarding schools can be described as education units and administration of education, including madrasa education, higher education, skills education, and *Mu'addalab* education. Thus, Islamic boarding schools can organize several academic units ranging from low education to higher education. In addition, Islamic boarding schools can also provide vacation education.

In the 2000s, Islamic boarding schools functioned as centers of people's economic development. Then came the pesantren with its characteristic to develop cooperatives, such as the

Raudhatul Ulum Lumajang boarding school. Islamic Boarding School led by KH. Imam Mahalli is a boarding school with the vision and mission of developing students' independence through entrepreneurship programs. This pesantren anticipates various changes with a clear vision of the future and encourages collaboration in making changes. Islamic boarding school entrepreneurship performs two main tasks. First, determine the decision plan to identify opportunities. Second, build enforcement to configure resources to take advantage of opportunities. Fathoni and Rohim (2019) highlight that entrepreneurial leadership will not develop the organization individually, but in practice, it involves all organization members. It means that on a practical level, organizations need to involve the active role of their members.

Islamic boarding schools continue to innovate (Hakim & Hasan, 2019). It also shows that the world of Islamic boarding schools has a very high response to changing times. So, pesantren is a social and educational institution that can be a pillar of community empowerment. Research conducted by Fatchurrohman and Wuwandi (2018) states a significant positive relationship between entrepreneurial leadership and organizational performance. The leader's effectiveness is very significant in improving performance (Royhatudin *et al.*, 2020; Amalia *et al.*, 2021). Leadership predicts organizational performance (Salman *et al.*, 2021). Thus, the output of this study explains that there is a strong relationship between entrepreneurial leadership and organizational performance. Based on these findings, that entrepreneurial leadership is a strong predictor of organizational performance. Another result of the entrepreneurial leadership style, where 65.6% of the participants used this style. Effective leadership is an important part of the growth and performance of an organization. These findings suggest that if entrepreneurial leadership is used properly, it can improve organizational performance. For competitive advantage, organizations need to implement innovation-related policies to stimulate entrepreneurial leadership towards employees. Consequently, by recognizing the relationship of entrepreneurial leadership to organizational performance, SME owners and managers need to maintain a significant focus on entrepreneurial leadership to improve organizational performance.

The results of the above study indicate that there is a strong relationship between entrepreneurial leadership and organizational performance. Entrepreneurial leadership is a strong predictor of organizational performance (Rahim *et al.*, 2015; Sandybayev, 2019; Sawaeen & Ali, 2020; Imran & Aldaas, 2020). Effective leadership is an important part of growing and improving organizational performance (Mustaqim & Suhadi, 2019). Entrepreneurial leaders know how to realize ideas through effective management, clear strategies, and entrepreneurial leaders never forget that an important element of an organization is its goals and means of achieving them. Able to empower students and Islamic boarding schools to act as development agents and be able to solve socio-economic problems through entrepreneurial activities independently. Because entrepreneurship can overcome crises, entrepreneurship is independence, especially economic independence, and independence is empowerment. With the entrepreneur program, it is hoped that the students can encourage the wheels of the national economy. This study analyzes the role of organizational members in entrepreneurship-based vision and mission innovation in Islamic boarding schools.

METHOD

This type of research is a case study. Data collection techniques used three techniques, namely in-depth interviews, non-participant observation, and documentary studies. This study comprehensively describes the data regarding the strategy of pesantren to form an entrepreneurial spirit among students with the object of the Raudhatul Ulum Islamic Boarding School Lumajang. Overall, the data were collected and then re-examined. Time and again, the researchers match the data obtained, systematized, interpreted logically for the sake of legitimacy and credibility of the data obtained by field researchers. The implementation of checking the

validity of the data is based on four criteria: the degree of credibility, transferability, dependability, and confirmability.

To look into the credibility of the data in qualitative research, researchers use several ways. First, triangulation or checking the validity of data by using: many data sources, methods, collection to confirm data, and a lot of time. Second, conducting peer debriefing involves other people criticizing the results and research processes that researchers do. For this reason, the researchers positioned the proposed supervisor as a discussion partner. Third, being in and carrying out field activities for a relatively long time, understanding and appreciating the role of organizational structure in entrepreneurship-based vision and mission innovation at Pondok Pesantren Raudhatul Ulum Lumajang. In qualitative research, this activity is commonly referred to as a long engagement.

RESULT AND DISCUSSION

Based on the study results, that the role of all members of the organization in formulating the vision of the Raudhatul Ulum Islamic Boarding School Lumajang is communicated to all stakeholders to obtain improvements, and the Kiai always communicates and receives suggestions to improve program plans and support these programs. The pesantren component carries out this commitment. The Kiai's commitment became the basis for the formulation team to determine the correct, precise, customary vision points according to the needs of the primary service users of Islamic boarding schools. The vision, mission, and goals of the Islamic boarding school are formulated democratically, proven, and provide opportunities for stakeholders to freely provide suggestions and input, which is also important in unifying the direction of the pesantren. In such a process, the pesantren's vision, mission, and goals are automatically the result of standard formulation, shared property that must be pursued and achieved together. The purpose of the Raudhatul Ulum Islamic Boarding School Lumajang from the results of the vision and mission formulation that has been described previously is described in.

Documentation of the Mission and Purpose of AD ART Islamic Boarding School Raudhatul Ulum Lumajang January 14, 2018: General Objectives: The broad goal of Pondok Pesantren Raudhatul Ulum Lumajang is to produce an independent generation and attitude of students who have good morals and have broad insight into intellectual knowledge, especially science. Religious without compromising the exact sciences known as science and technology. Islamic boarding schools generally want to form intellectual students who follow Islamic norms, meaning that students at the Raudhatul Ulum Islamic Boarding School Lumajang have extensive knowledge of maintaining good morals, morals, and character so that their knowledge can be channeled and used for positive things and benefit themselves and others. Even though the Raudhatul Ulum Lumajang Islamic Boarding School students can master broad knowledge, without good morals, it will backfire and even harm their lives. Specific Objectives: To prepare a generation of Muslims who are faithful, pious, and have noble character. Educate students to know, skills and broad insight to improve students' life skills

Pondok Pesantren Raudhatul Ulum Lumajang has taken the necessary steps, namely identifying the formal and non-formal mandates of pesantren by reviewing various laws and policies of Pondok Pesantren Raudhatul Ulum Lumajang, interpreting the obligations of the management involved to implement them. Responsibility in the pesantren, then identify areas of available activation related to improving the quality of students at the Raudhatul Ulum Islamic Boarding School Lumajang. Whereas improving the quality of students at the Raudhatul Ulum Islamic Boarding School Lumajang also contains goals, hopes, and pressures faced by the Raudhatul Ulum Lumajang Islamic Boarding School.

Changes in Islamic educational institutions such as boarding schools are driven by the desire to produce reliable and competitive products and services. That is, services can meet the

expectations and needs of users of educational services (Fitriati *et al.*, 2013). Educational institutions strive to provide the best service in various ways and steps of change to realize the expected product through the organization's vision and mission. The vision, which is interpreted as the dream of a pesantren institution, then proceeds with implementing actions to realize the vision that has been set. Every organization must have the ability to change before the organization declines or dies. Planned change through the stages of taking the initiative, managing, and stabilizing change. In Larry Greiner's Organizational Life Cycle theory (in Zarkasyi, 2020), there are several stages; the birth of the organization, the growth of the organization, the decline of the organization, and the death of the organization. Kiai reconstructs all these services in the form of Kiai as a leader who is a strong figure and is highly respected by both Ustadz and students. Leadership is about dealing with change as leaders set direction by developing a vision for the future (Banutu-Gomez & Banutu-Gomez, 2016; Juhji, 2020).

Following this theory, innovation and renewal in structuring the vision and mission need to be realized by designing a learning process that refers to the demands of today's society without leaving the characteristics of the existing pesantren. Because if not, the pesantren will be increasingly abandoned by its students. According to Azizah (2016), the leadership of the Kiai can also be described as the figure of a Kiai who has strong skills and personality as the leader of an Islamic boarding school, which determines the position and caliber of an Islamic boarding school. The figure of the Kiai as the head of the cottage illustrates the students in carrying out activities or activities at the cottage, especially in shaping the character of independent students. Vision is a model for the future of the organization. Thus, the vision must be shared, believed, and supported by all members of the organization. Vision is a desire and a moral statement that becomes the basis or reference in determining the direction and policies of the leadership in bringing the organization's steps towards a better future so that people can recognize the existence/existence of the organization. In the context of pesantren organization, according to Yuliana (2017), vision plays a decisive role in the dynamics of changing pesantren so that pesantren education can move towards a better future. Vision is a bridge between the present and the future, so that its formulation is based on established characteristics.

In formulating the vision and mission of the pesantren, it is very important to involve stakeholders directly or indirectly. It is to ensure that the expectations and needs of stakeholders are taken seriously in establishing the vision and mission of the pesantren. In essence, formulating and setting an organizational vision is to explore a standard picture, desires, and aspirations regarding the future of the organization in the form of conditions, roles, and aspirations to be realized or roles to be carried out, which is a commitment from all members of the organization without feeling forced or pressured by the leadership (Van Praag & Versloot, 2007). The formulation of the vision of the Islamic boarding school is carried out by examining the meaning of the vision of the organizational unit above it to be used as a reference, taking an inventory of the formulation of the tasks of the organizational unit listed in the structure and work procedures of the Islamic boarding school. The relevant organizational unit, then the formulation of the Islamic boarding school program, is summarized and reformulated into the concept of the formulation of the vision of the Islamic boarding school. All elements of the pesantren formulate the concept of a vision to get input, clarification, and suggestions. In line with Burt Nanus' theory that the vision is the right and timely organization, has standards of achievement, clarifies direction and goals, inspires and fosters commitment, is clear and straightforward, reflects the organization's uniqueness, and is ambitious.

Influential visionary leaders must be good guides. It means the leader must use teamwork to achieve the set vision. Kiai Imam applies a team collaboration system by forming a vision formulation team, a pesantren development team, and a Pesantren performance evaluation team called team 6. This team is always under the direction and guidance of Kiai Imam in every step and work carried out. Kiai Imam fully participates in formulating, guarding, and realizing the

vision so as not to deviate from the goals of the pesantren. In addition to collaborating with the work team that has been formed, Kiai Imam uses a media meeting held every three months and at the end of the year in his performance in realizing the vision of the Islamic boarding school. The meeting was used as a vehicle for guidance and direction for all components of the pesantren regarding the vision of the pesantren that must be realized following the objectives of the vision that was forming. On the other hand, whenever the Kiai meets with administrators and educators, he always directs and guides to realize a vision. A leader can facilitate the successful implementation of change through political action, including creating coalitions, forming teams, selecting the right people to be placed in key positions, creating symbols of change, and monitoring and detecting issues that need attention.

Creating a team to work optimally in formulating a vision and mission or planning or developing a program is recommended. The policy of Kyai Pondok Pesantren to form a curriculum which is the right and wise step. The structure of the Islamic boarding school consists of administrators, deputy administrators, representatives of the boarding school, foundation administrators; At least, it has covered all components or areas of work of the entire management in Islamic boarding schools. This pesantren structure carries out a down-to-down process following their respective divisions to gather input and aspirations from the community. Boarding schools are given full authority in the formulation process by pesantren by prioritizing democracy, namely by prioritizing the aspirations of students.

Kiai formed a team to develop a pesantren program with different education and experience, in charge of analyzing public opinion on educational needs, formulating a series of development programs, and compiling the final program of the pesantren strategic plan. The clarity of the leadership vision of the organization they lead and the efforts to make it happen are constructive for education management in carrying out their respective duties. The Kiai fully participates in the formulation of the vision and oversees the formulation so that it can produce a reliable vision and color the life of the Islamic boarding school organization in providing the best excellent service. As explained by García *et al.* (2007), vision becomes the trigger of enthusiasm to achieve educational victory. Vision can fill the void, raise enthusiasm, bring out achievements, and even realize educational achievements. Changes greatly affect the life of the organization in the internal and external environment. Therefore, the organization's vision needs to be updated, adjusted, and communicated to all members of the organization to gain support and commitment from all parties.

The vision and mission of the pesantren organization are oriented towards achieving the goals and existence of the organization/institution/institution. On the other hand, the vision and mission of private organizations are oriented towards targets or profits to be obtained. In line with Hannah's theory, which states that an organization's vision is identical to a vision-oriented towards achieving profit or profit, the vision and mission can change along with changes in the leadership of the organization concerned. The vision of the future born today is open and sees the potential without certainty about the outcome (Hannah, 2018). The vision of Islamic boarding schools is in the corridor of national education development that has been determined nationally by the government. Still, it follows the potential of the pesantren and the wishes of the community around the pesantren. Thus, the vision and mission that has been formulated by caregivers with the vision and mission of national education while following the community's expectations so that Islamic boarding school graduates can develop better and be competitive.

The stages of initiating and agreeing on the organization's vision and mission (initiating and agreeing on a vision and mission) were followed by Forming a Vision Formulating Team (Forming a Vision Formulating Team) for Pondok Pesantren Raudhatul Ulum Lumajang, including ideas from Raudhatul Ulum Lumajang Islamic ummah, the caretaker of the Islamic boarding school. The caregiver is the most powerful person in all cases in the pesantren; Therefore, the *Ustadz* collaborates with caregivers to obtain official permission to develop the

curriculum. In addition, in carrying out learning development, caregivers delegate authority, responsibility, power, and freedom to the *Ustadz* at the Raudhatul Ulum Islamic Boarding School Lumajang.

Then proceed with deliberation with the boarding school administrator. The authority regarding activities in the pesantren is not directly handled by the caregivers but by the administrator. The board consists of several *Asatidz* who are selected from the many *Santri*, representing the board of the pesantren responsible for carrying out the activities of the pesantren. Deliberately with *Asatidz* pesantren. Educators and students are a close unit in the learning process. A harmonious relationship between the two can be one of the reasons for the success of a learning process and vice versa.

On the other hand, the rift between the two can be one of the triggers for the unsuccessful learning process. The proclaimed vision is a statement about the *Santri* or the hopes that an educational institution wants to achieve in the long term. Islamic boarding schools generally want to form intellectual students who follow Islamic norms, meaning that knowledgeable students are maintained with good morals, morals, and morals so that their knowledge can be channeled and used for positive and valuable things for the needs analysis process, namely the needs of stakeholders (students, communities, graduate users). The purpose of curriculum development is to prepare the results in madrasas that are experts in religion, especially in teaching in *Madrasah Diniyah*.

Before the vision and mission of the pesantren are officially inaugurated by obtaining legal legality from the Kiai as the caretaker of the pesantren, the formation of the curriculum must be based on the existence of shared values from various parties, both pesantren teaching staff and formal institutions and the surrounding community. The formulation team was formed as a working team from the leadership in formulating a vision in charge of analyzing various organizations' strengths, weaknesses, challenges, and opportunities. The formulation to be determined is based on the internal and external environmental analysis conducted by the vision formulation team. The team functions as a resistor analysis and selects inputs from various analyses generated and implemented to formulate the organization's vision. The vision work step is to develop visual indicators that expand the meaning to reflect the vision to be determined. The work steps that have been determined are drawn back into the visual design by comparing the planned vision's suitability, suitability, and validity. At the intersection between the defined work steps and the organization's design vision, the team verifies each work step that defines the vision and its formulation. The final step is to determine the standard of the vision on which the organization relies with the commitment to implement the vision that has been formulated. Commitment to the organization's shared vision becomes the control for the organization in implementing the vision and working reference for that vision. Total leadership participation dramatically determines the quality of the vision, the formulation team, and the vision standard that the organization expects. The leader carries out full supervision of the analysis to set the vision and vision standards, aiming to prevent the vision from intersecting with the organization they lead.

The next stage, after compiling, setting the vision, mission, and goals, Pondok Pesantren Raudhatul Ulum Lumajang divides the tasks by forming a management structure of the boarding school that must meet the attitudes and characteristics set by the caregivers of the Pesantren, namely: indicated by the completeness and clarity of tasks (what must be done) carried out, accompanied by functions, powers (including responsibilities, obligations, and rights), plans (including descriptions of the products to be produced), programs (including allocation of resources to realize the plans), rules (including shari'ah rules, qualifications, specifications, work methods, work procedures) control (action to intervene), and give a very good impression to *Asatidz*. Second, they must be able to understand, appreciate, and carry out their role as a manager (coordinate and align resources to achieve goals), leaders (moving and empowering

human resources), educators (inviting change), entrepreneurship (making things happen), *Usmah* (directing, guiding and setting an example), administrator/administrator (managing), regulator (making rules), and motivational generator (encouraging). And third, must be able to strive for superior and intelligent teamwork, and make it interrelated and bound between functions and between its citizens, foster friendship and not a competition so that a collectivity climate can be formed that can guarantee the certainty of the results/outputs of Pesantren graduates.

The vision communicated by the Kiai includes moral values and guidance, which is implemented through the Religion Language and Religion Entrepreneurial Moral Program. These two programs are the second pillar of Islamic boarding schools in providing optimal and excellent services to students. Islamic boarding schools instill confidence in students and education managers that the best human beings are humans who are beneficial to others. This term by the management of the pesantren in its vision is implied by "grounded," which means that it can be placed anywhere, useful for anyone, and is not a hassle. Leadership is the determinant of direction, and the leader directs followers to achieve organizational goals. In line with the explanation of Winardi (2000) that if the leader does not understand the condition of his followers, the leader acts as a direction marker, such as a compass used by a captain in the middle of the sea where the goals and objectives are intended, and also tries to develop morale. Subordinates work wholeheartedly.

In the Qur'an, it is stated that visionary-oriented leadership has a very good ability to provide guidance and determine a direction for the organization he leads. Allah says in Surah Al Anbiya (73): *"And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us"* (Qur'an [21]: 73).

The results of this study strengthen the results of research conducted by Zulfikri in 2018 with the dissertation title "Pesantren in an Economic Perspective: An Entrepreneurship Study of Islamic Boarding Schools in Ogan Ilir Regency, South Sumatra." This study proves that entrepreneurship development in Islamic boarding schools occurs because of character education that forms students to be independent. The development of entrepreneurship is supported by the availability of various supporting facilities, both internal and external, in Islamic boarding schools. Various economic businesses run by pesantren also follow this phenomenon. This description complements and strengthens the opinion of Clifford Geertz (in Busyairi, 2010) and several other researchers such as Castles (1996) and Nakamura *et al.* (2001). They say that the life of the pesantren is characterized by an aggressive type of ethics and economic behavior, full of entrepreneurial character, and adheres to the notion of entrepreneurial freedom. However, this phenomenon is experiencing obstacles to access to capital from banks because banks do not receive guarantees or collateral in the form of waqf assets. On the other hand, most of the pesantren's assets are waqf and constraints in regional economic policies and passing the formal school National Examination.

Based on the research results on the formulation of the vision at the Pondok Pesantren Raudhatul Ulum Lumajang, it is in line with Quiqly's explanation (in Sánchez, 2011) that the formulation of the vision is through a process of participation and deliberation among group members. The leadership of the visionary Kiai forms members of the core leadership team, which is carried out through the following stages: initiating and agreeing on the organization's vision and mission (initiating and agreeing on a vision and mission) by forming and formulating a vision by team members, identifying the organization's mandate (clarifying the mandate Organization) by setting short-term and long-term strategies for the organization and setting a practical organizational vision (creating a practical organizational vision for the future) by forming attitudes and determination to turn the vision into action.

CONCLUSION

The role of organizational members in the innovation of the vision and mission of the Raudhatul Ulum Islamic boarding school is carried out in three stages, first; The formulation team was formed as a working team from the leadership in formulating a vision in charge of analyzing various strengths, weaknesses, challenges, and opportunities of the organization. The second step is to develop a visual indicator that is an extension of the meaning and is determined to reflect the vision to be determined. Then, the defined work steps are drawn back to the visual design by comparing the planned vision's suitability, accuracy, and validity. At the intersection between the defined work steps and the organization's design vision, the team verifies each work step item, defines the vision, and determines its formulation. The final step is to determine the standard of the vision on which the organization relies with the commitment to implement the vision that has been formulated. Commitment to the organization's shared vision becomes the control for the organization in implementing the vision and working reference for the vision. Total leadership participation dramatically determines the quality of the vision, the formulation team, and the expected vision standard.

BIBLIOGRAPHY

- Afandi, Z. (2019). Strategi Pendidikan Entrepreneurship di Pesantren Al-Mawaddah Kudus. *Bisnis: Jurnal Bisnis dan Manajemen Islam*, 7(1), 55-69.
- Amalia, R., Syarifudin, E., & Zohriah, A. (2021). Kepemimpinan Dan Komitmen Kepala Madrasah Pengaruhnya Terhadap Kinerja Guru. *An-Nidhom: Jurnal Manajemen Pendidikan Islam*, 6(1), 108-121.
- Azizah, S. N. (2016). Manajemen Unit Usaha Pesantren Berbasis Ekoproteksi (Studi Kasus di Pondok Pesantren Al-Ihya Ulumuddin Kesugihan Cilacap). *Al-Tijary*, 2(1), 77-96.
- Banutu-Gomez, M. B., & Banutu-Gomez, S. M. (2016). Organizational change and development. *European Scientific Journal*, 12(22).
- Busyairi, M. (2010). Perubahan Bentuk Satuan Pendidikan Pondok Pesantren dalam, Mempertahankan Eksistensi (Studi Multi Kasus pada Pondok Pesantren Tebuireng Jombang, Pondok Pesantren Gading Malang, dan Pondok Pesantren Sidogiri Pasuruan). (Disertasi). *DISERTASI dan TESIS Program Pascasarjana UM*.
- Castles, L. (1966). Notes on the Islamic school at Gontor. *Indonesia*, (1), 30-45.
- Fatchurrohman, R., & Ruwandi, R. (2018). Model Pendidikan entrepreneurship di Pondok pesantren. *Penelitian Sosial Keagamaan*, 12(2), 395-416.
- Fathoni, M. A., & Rohim, A. N. (2019, August). Peran pesantren dalam pemberdayaan ekonomi umat di Indonesia. In *Proceeding of Conference on Islamic Management, Accounting, and Economics* (Vol. 2, pp. 133-140).
- Fitriati, R., Lubis, R. H., Shakuntala, S., & Guntara, D. (2013). Entrepreneurship Education: The Models Applied in Certain Universities. *BISNIS & BIROKRASI: Jurnal Ilmu Administrasi dan Organisasi*, 18(3).
- García, A. C., Cuervo, Á., Ribeiro, D., & Roig, S. (Eds.). (2007). *Entrepreneurship: Concepts, theory and perspective*. Springer Verlag.
- Hakim, M. N., & Hasan, M. T. (2019). Inovasi Kurikulum Pendidikan SMA Darul Ulum 2 di Pondok Pesantren Darul Ulum Jombang: indonesia. *Jurnal Manajemen Pendidikan Islam Al-Idarah*, 4(2), 1-13.
- Hannah, O. (2018). Evolution and Theories of Entrepreneurship: A Critical Review on the Kenyan Perspective. *International Journal of Business and Commerce*, 1(11), 81-96.
- Imran, R., & Aldaas, R. E. (2020). Entrepreneurial leadership: a missing link between perceived organizational support and organizational performance. *World Journal of Entrepreneurship, Management and Sustainable Development*, 16(4), 377-388.

- Juhji, J. (2020). Kepemimpinan: Sebuah Kajian Literatur. *At-Tarbiyat: Jurnal Pendidikan Islam*, 3(2), 172-186.
- Maman, U., & Jahi, A. (2009). Kompetensi Wirausaha Santri di Beberapa Pesantren di Jawa Barat dan Banten. *Jurnal Penyuluhan*, 5(1).
- Mustaqim, M., & Suhadi, S. (2019). Analisis Implementasi Entrepreneurship Di Kalangan Santri. *BISNIS: Jurnal Bisnis dan Manajemen Islam*, 2(1), 1-22.
- Nakamura, M., Siddique, S., & Bajunid, O. F. (Eds.). (2001). *Islam & civil society in Southeast Asia* (Vol. 23). Institute of Southeast Asian Studies.
- Rahim, H. L., Zainal Abidin, Z., Mohtar, S., & Ramli, A. (2015). The effect of entrepreneurial leadership towards organizational performance. *International Academic Research Journal of Business and Technology*, 1(2), 193-200.
- Royhatudin, A., Supardi, S., & Juhji, J. (2020). Transformational Leadership Style in Implementing Madrasa Based Management. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 6(01), 69-80.
- Salman, S., Syarifudin, E., & Kamal, Y. (2021). Peran Organisasi Dan Kepemimpinan Pendidikan Dalam Upaya Peningkatan Mutu Pendidikan Di Yayasan Al-Badar Balaraja Tangerang. *An-Nidhom: Jurnal Manajemen Pendidikan Islam*, 6(1), 122-145.
- Sandybayev, A. (2019). Impact of effective entrepreneurial leadership style on organizational performance: Critical review. *International Journal of Economics and Management*, 1(1), 47-55.
- Sawaeen, F., & Ali, K. (2020). The mediation effect of TQM practices on the relationship between entrepreneurial leadership and organizational performance of SMEs in Kuwait. *Management Science Letters*, 10(4), 789-800.
- Van Praag, C. M., & Versloot, P. H. (2007). What is the value of entrepreneurship? A review of recent research. *Small business economics*, 29(4), 351-382.
- Winardi, W. (2000). *Kepemimpinan Dalam Manajemen*. Jakarta: PT Rineka Cipta.
- Yuliana, E. (2017). Kewirausahaan Dalam Perspektif Islam. *Ta'dib: Jurnal Pendidikan Islam dan Isu-Isu Sosial*, 15(2), 29-44.
- Zarkasyi, A. (2020). Pendidikan Diniyah Kajian Filsafat Pendidikan Islam. *Qolamuna: Jurnal Studi Islam*, 5(2), 325-342.

