

## **Faith and Enterprise: The Leadership of Kyai in Driving Islamic Entrepreneurship**

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### **Abstract**

Leadership roles serve as a critical lens for examining program implementation within Islamic boarding schools (pesantren), particularly through the perspectives of key stakeholders including leaders, administrators, and students. This study investigates the leadership role of KH. Tatang Astarudin in implementing entrepreneurship programs at his institution. Drawing on Henry Mintzberg's theoretical framework, leadership roles are categorized into three dimensions: First, interpersonal roles encompassing figurehead, leader, and liaison functions. Second, informational roles including monitor, disseminator, and spokesperson responsibilities. Third, decisional roles comprising entrepreneur, disturbance handler, and negotiator capacities. The research findings at *Pondok Pesantren Mahasiswa Universal* demonstrate that KH. Tatang Astarudin effectively fulfills all aspects of Mintzberg's leadership role theory. In his interpersonal capacity, he successfully serves as an exemplary figure for both students and teaching staff. Regarding his informational role, he adeptly manages communications with external parties while maintaining institutional integrity. In his decisional capacity, he exhibits strong entrepreneurial initiative by generating innovative ideas that have significantly advanced the institution's entrepreneurship programs. Furthermore, he demonstrates competence in problem-solving and establishing productive partnerships with external organizations, thereby creating sustainable pathways for institutional development and student entrepreneurial growth.

Keywords: leadership roles in Islamic education, entrepreneurship programs in pesantren, Islamic boarding school management, educational leadership and innovation

**How to cite:** Sopiyah. (2025). Faith and Enterprise: The Leadership of Kyai in Driving Islamic Entrepreneurship. *Tadibia Islamika*, 5(2), 124-134. <https://doi.org/10.28918/tadibia.v5i2.12721>

### **Introduction**

*Pondok Pesantren* (Islamic boarding schools) in Indonesia generally share a similar institutional concept: students (santri) live together under the direct guidance and leadership of a kyai (Islamic scholar) within the pesantren compound. The governance structure of a pondok pesantren serves two primary functions: a social function that provides religious services to the surrounding community, and a technical-administrative function that encompasses sound financial and organizational management, periodic succession planning, and systematic educational administration (Zuhdi, 2020; Lukens-Bull, 2013).

Leadership by the kyai is the cornerstone of pesantren management. Unlike conventional hierarchical leadership models that rely heavily on formal positions and authority, social

relations in pesantren are fundamentally built on trust, spiritual legitimacy, and personal charisma. Consequently, the obedience of santri toward the kyai far exceeds that found in typical bureaucratic structures (Dhofier, 2011; Haedari, 2004).

As Nurchalish Madjid eloquently stated through Amin Haedari's documentation, the pesantren constitutes a living cultural artifact (*artefak peradaban*) of Indonesian Islamic civilization—an indigenous, traditional, and uniquely patterned institution of religious education (Haedari, 2004, p. 3). Effective pesantren management, therefore, cannot be detached from the leadership pattern of the kyai. In organizational theory, leadership is defined as a dynamic process involving influence, collaboration, and goal-directed guidance (Northouse, 2021; Yukl, 2013). In the pesantren context, transformational and charismatic leadership models are particularly relevant, as the kyai often serves as both spiritual guide and institutional visionary.

In the era of globalization and intense economic competition, economic self-reliance (*kemandirian ekonomi*) has emerged as a strategic imperative for pesantren sustainability. Contemporary pesantren have demonstrated remarkable adaptability, modernizing their systems and curricula while preserving their traditional identity (Jabali & Jamhari, 2021; Arifin, 2019). One of the most significant developments is the integration of entrepreneurial education and *dakwah bil hal* (preaching through concrete action), particularly economic empowerment initiatives. Islamic teachings on hard work, lawful livelihood (*kasb halal*), and entrepreneurial spirit (as exemplified in the Prophetic tradition) provide a strong theological foundation for such programs (Saebani & Wahyuni, 2020).

This study focuses specifically on entrepreneurial leadership within a large, modern pesantren: Pondok Pesantren Modern Unggulan (PPMU) led by K.H. Tatang Astarudin. Under his leadership, the pesantren has successfully developed a robust entrepreneurial ecosystem that actively involves santri in productive economic activities. A landmark achievement was PPMU's participation in the West Java provincial government's "One Pesantren One Product" (OPOP) program launched in 2019, which aims to enhance the competitiveness of pesantren graduates by equipping them with marketable skills and signature products (Pemerintah Provinsi Jawa Barat, 2020). PPMU's flagship products—*keripik kaca* (glass crisps) and *risol*—have gained significant popularity and contributed substantially to both institutional revenue and students' practical entrepreneurial experience.

Thus, this research seeks to systematically examine how K.H. Tatang Astarudin implements transformational entrepreneurial leadership to manage a large modern pesantren while maintaining its religious and cultural authenticity, and how the resulting entrepreneurship programs enhance the economic resilience and post-graduation competitiveness of santri in the global era.

## **Method**

### ***Research Design***

This study employs a qualitative research design with a descriptive approach. This design was selected because the primary objective is to provide an in-depth, contextual description of the leadership roles performed by K.H. Tatang Astarudin in managing and developing entrepreneurship programs at Pondok Pesantren Mahasiswa Universal (PPMU), Bandung. The focus lies on understanding social processes, constructed meanings, and contextual dynamics rather than hypothesis testing or statistical generalization (Creswell & Poth, 2018; Yin, 2018). This approach is highly compatible with the application of Henry Mintzberg's managerial roles framework (1973, 2009) to analyze how a kyai exercises entrepreneurial leadership within a modern pesantren setting.

### ***Participants***

Participants were selected through purposive sampling to ensure that informants possessed the most relevant knowledge and direct experience regarding leadership and entrepreneurship programs at PPMU (Patton, 2015; Sugiyono, 2021). The final composition of participants consisted of 1 pesantren leader (K.H. Tatang Astarudin), 3 core administrators (deputy leaders and entrepreneurship unit coordinators), 5 santri (students) who are actively involved in the daily operations of the entrepreneurship program. Inclusion criteria required participants to have been actively engaged at PPMU for at least one year. No restrictions were placed on age or gender to allow for diverse perspectives while maintaining relevance and depth of insight.

### ***Research Instruments***

The primary instrument was the researcher as a human instrument (key instrument), supported by three complementary tools developed in alignment with Mintzberg's (1973) ten managerial roles, i.e., (1) Semi-structured interview guide, (2) Participatory observation protocol, (3) Documentation checklist. Interviews were used to explore perceptions of leadership roles, observational guidelines facilitated systematic recording of entrepreneurial activities and leader–follower interactions, and documentation (photographs, program archives, internal reports, and product records) served as triangulation material to enhance data credibility and validity (Miles et al., 2019).

### ***Data Collection***

Data collection followed a systematic, iterative sequence: (1) Preliminary study: initial site visits to understand the context of PPMU and its entrepreneurship ecosystem. (2) Intensive field data collection: In-depth face-to-face interviews with all participants (recorded with consent, lasting 30–60 minutes each), Participatory observation during production, packaging, and marketing activities of signature products (e.g., keripik kaca and risol), Systematic collection of secondary documents (program reports, financial records, and photographic evidence). (3) Ongoing member checking and data saturation monitoring to ensure comprehensiveness and trustworthiness (Lincoln & Guba, 1985). Data were collected on-site at Pondok Pesantren Mahasiswa Universal, Cipadung, Cibiru, Bandung City, West Java.

### ***Data Analysis***

Data analysis followed the interactive model of Miles, Huberman, and Saldaña (2019), comprising three concurrent flows: (1) Data condensation (reduction and coding): transcription, selection, focusing, and thematic coding using Mintzberg's ten roles as an a priori framework while remaining open to emergent themes. (2) Data display: organization of condensed data into matrices, charts, and narrative texts to identify patterns of entrepreneurial leadership. (3) Conclusion drawing and verification: iterative interpretation, cross-checking with participants, and theory-driven synthesis to produce robust, trustworthy findings. Analysis was conducted continuously and iteratively throughout the data collection period to allow for theoretical refinement and deeper insight into how K.H. Tatang Astarudin enacts Mintzberg's managerial roles in a contemporary pesantren-based entrepreneurship context.

## **Results**

### ***Profile of Pondok Pesantren Mahasiswa Universal (PPMU)***

Pondok Pesantren Mahasiswa Universal (PPMU), commonly known as Ma'had Universal, is a modern Islamic boarding school (pesantren) strategically located in Cipadung, Cibiru, Bandung City, West Java, in close proximity to one of Indonesia's leading Islamic universities—Universitas Islam Negeri Sunan Gunung Djati Bandung. Its advantageous location attracts a large number of university students and senior high school pupils who are

pursuing higher education in Bandung, enabling them to combine rigorous academic studies with intensive religious formation.

PPMU was established in response to contemporary challenges facing Muslim students in urban settings, particularly the need for an integrated living-learning environment that preserves traditional Islamic scholarship while equipping students with modern skills. As with the broader pesantren tradition in Indonesia, PPMU is a community-initiated and community-sustained institution rooted in sincere dedication (*ikhlas*) to religious education. It distinguishes itself through the harmonious blend of deep-rooted classical traditions (*turath*), systematic transmission and internalization of Islamic values, and innovative programs designed to produce socially engaged, entrepreneurial, and intellectually critical graduates (Zuhdi, 2020; Arifin, 2019).

#### *Vision*

To become a Center of Excellence in the study and practice of inclusive, transformative, and emancipatory Islamic values oriented toward realizing universal welfare (*maslahah 'ammah*).

#### *Mission*

1. To cultivate profound, critical, and holistic understanding of Islamic sciences (*tafaqquh fi al-din*) through the development of comprehensive Islamic intellectual tradition (*tsaqafah Islamiyyah*).
2. To produce practicing scholars (*'ulama al-'amilin*) by implementing community-service programs that apply knowledge and skills for the realization of universal benefit.
3. To develop pious and visionary leaders (*imam al-muttaqin*) equipped with critical awareness, analytical capability, and innovative-creative capacity to drive and manage positive social transformation.
4. To form devout, noble-charactered Muslims (*muslim mut-taqien*) with empathetic, tolerant, and pluralistic personalities capable of thriving in a civilized, multicultural society (civil society).
5. To enrich and safeguard the national cultural heritage through the preservation and advancement of Islamic cultural values and traditions.
6. To enhance institutional professionalism through disciplined implementation of quality commitments and strategic management of the pesantren.

#### *Key Student Activities at PPMU*

Student life at PPMU extends far beyond routine Qur'anic recitation. The pesantren offers a wide array of religious, academic, leadership, entrepreneurial, and extracurricular programs designed to develop both soft and hard skills, ensuring graduates are competitive in broader society long after leaving the institution. Major activities include (1) *Takbiratul Ula*: Performing obligatory prayers in congregation at the earliest prescribed time immediately after the call to prayer (*adhan*), with strong encouragement for regular sunnah prayers. (2) *Tadarrus and Tadabbur Al-Qur'an*: Collective recitation, in-depth study, and reflective contemplation of the Qur'an and Sunnah. (3) *Tahlil and Tahajjud*: Communal remembrance of Allah (*dhikr*) through *tahlil* and night prayers (*qiyam al-layl*). (4) *Tahfiz al-Qur'an*: Systematic memorization and comprehension of the Qur'an as a core obligation for all students. (5) *Kajian Kitab Kuning*: Intensive study of classical Islamic texts (*turath*) — the flagship academic program of the pesantren. (6) *Entrepreneurship Program*: A structured initiative that trains students in business management, production, and marketing (e.g., signature products such as *keripik kaca* and *risol* under the One Pesantren One Product scheme), providing practical skills and future

employment or entrepreneurial opportunities. (7) *Public Speaking*: Regular speech training in Arabic, Indonesian, and English to build confidence and oratory skills. (8) *Hadroh and Marawis*: Islamic musical arts to nurture aesthetic talent and spiritual expression. (9) *Ziarah Kubur*: Visits to the graves of scholars and righteous predecessors as a reminder of mortality and gratitude for inherited knowledge. (10) *Sports and Physical Fitness*: Regular exercise to maintain physical health in service of worship and daily productivity.

### ***Profile of the Leader: K.H. Tatang Astarudin***

K.H. Tatang Astarudin, the founder and chief caretaker (pengasuh) of PPMU, was born on 26 May 1969 in Cirebon, West Java. He is the second son of H.R. Soleh Sukari Sukantawiraja and Hj. Umaeroh Husen, raised in a deeply religious family environment that instilled in him lifelong devotion to Islamic scholarship and activism.

From his youth, K.H. Tatang was an energetic student activist, balancing intensive religious studies in various pesantren with active involvement in university-based organizations. His leadership experience spans decades and includes prominent regional and national roles, such as Vice Chairman of Tanfidziyah Nahdlatul Ulama (NU) Branch, Vice Chairman of the Bandung City Pesantren Forum (Forum Pondok Pesantren), Chairman of the Nahdlatul Ulama Waqf Institution (LWP-NU) West Java, Member of the Expert Council of ICMI (Indonesian Muslim Intellectuals Association) West Java, Head of Zakat and Waqf Division, Indonesian Islamic Economic Society (MES) West Java, Secretary of the Indonesian Waqf Board (BWI) West Java Regional Representative, Chairman of the Board of Caretakers, Pondok Pesantren Mahasiswa Universal, Bandung. His visionary yet pragmatic leadership has transformed PPMU into a model of modern pesantren that successfully integrates classical Islamic learning, entrepreneurial education, and active social engagement.

## **Discussion**

### ***The Leadership Role of KH Tatang Astarudin in Interpersonal Roles***

The researcher analyzed the results obtained after conducting research at the Pondok Pesantren Mahasiswa Universal (PPMU) regarding the well-executed role of KH Tatang Astarudin as an Interpersonal Role. Firstly, based on the theory of the figurehead role, when a preacher can take a place in the hearts of his congregation (*mad'u*), it becomes easier for him to lead them toward goodness (Farihah & Ismanto: 2018). This is exemplified in various activities, both legal and social. In line with the research conducted, his role as a figurehead makes him a role model for the students and teachers at Ma'had Universal. The researcher observed that he is directly looked upon as an example by those who see and live in the Pesantren environment, especially for his courteous and patient demeanor (*akhlak*). Consequently, students and teachers constantly emulate his behavior and decision-making. His words convey goodness, setting an example for how he communicates with the students and teachers. These examples naturally influence the students and teachers because they become accustomed to this practice. This is particularly true regarding student self-reliance (*mandiri*), which is a core principle at Pondok Pesantren Universal. The example of self-reliance is directly demonstrated by KH Tatang Astarudin, which the students are encouraged to observe and imitate.

KH Tatang Astarudin has established principles at the Pondok Pesantren Mahasiswa Universal (PPMU). He explains and has implemented three core principles that he holds firmly, and which he hopes the Ma'had Universal students will also adopt (1) **Willingness to Feel**: This refers to the sensitivity of feeling toward the difficulties of parents, peers, and the surrounding

community. Students are expected to understand their living conditions and environment, a sensitivity required for life after the pesantren and during their stay at Ma'had Universal. (2) **Willingness to Pay:** This is the ability to pay or achieve economic self-reliance. This is intended so that the pesantren does not become a burden on others and does not depend on government aid for any of its activities, including dormitory construction or teacher salaries. Whether supported by outside parties or not, the pesantren's programs must continue. A progressive pesantren is one that implements the principle of self-reliance. In line with the *Ta'lim al-Muta'allim* principles, "a scholar who expects to be given things will lose his honor and the ability to speak the truth." Their thoughts and attitudes would be held hostage by the givers, preventing them from criticizing them. (3) **Willingness to Fight:** This is the readiness to "struggle" to face the future, preventing them from being weak-willed or easily discouraged.

Secondly, based on Purwanto's theory (1998: 72), the aspects of motivation are: (a). **Activation (*Menggerakkan*):** Creating an internal force in an individual that leads someone to act in a certain way. Here, activation means providing material and teachings on fasting motivation, such as its purpose, obligation, and wisdom. (b). **Direction (*Mengarahkan*):** Motivation provides a specific goal orientation. In this case, individual behavior is directed toward a certain objective. Here, direction means individuals are motivated to perform the fast as commanded by their religion. (c). **Maintenance (*Menopang*):** To sustain behavior, the surrounding environment must strengthen the intensity, direction, and individual drives and forces (Marlina: 2014).

Based on his role as a leader, the researcher concludes that KH Tatang Astarudin is a leader who constantly provides direction and guidance to the students and teachers. This guidance enables the students and teachers to navigate and resolve issues effectively throughout all processes. George R. Terry (1972: 458) defines leadership as the activity of influencing people to be directed toward achieving organizational goals. Furthermore, he always tailors his guidance to the students and teachers according to their individual conditions and personalities, ensuring the advice is internalized and becomes a consideration for them. KH Tatang Astarudin actively and directly manages all aspects of the Pesantren, especially the well-functioning entrepreneurship program. He is open to all input, opinions, and ideas from the students for the development of this program. Most of the students at Pondok Pesantren Mahasiswa Universal are university students, who are considered mature adults. As such, they already understand what they should and should not do. This allows the students to be the drivers of initiatives without needing detailed direction from the *Kiai* and teachers. KH Tatang Astarudin, as the head of the Pesantren, always grants freedom to his students. When students have an idea for an entrepreneurial activity, the leader always supports it, provided the students can take responsibility for their work. When executing their proposed ideas, the students are expected not to waste any resources, including time, energy, or money. This ensures the entrepreneurial activities benefit the students themselves and the surrounding community of Pondok Pesantren Mahasiswa Universal (PPMU).

Thirdly, based on Henry Mintzberg's 1973 theory, as quoted by Badeni (2014: 6) in his book *Kepemimpinan dan Perilaku Organisasi* (Leadership and Organizational Behavior), the liaison role requires a leader to maintain external relationships and act as a link for information with external parties. KH Tatang Astarudin's role as a liaison involves facilitating and connecting relationships and communication with external parties to develop Pondok Pesantren Mahasiswa Universal. This is seen in how he provides a platform for alumni—who were educated at the pesantren—to contribute financial resources or knowledge to the students or teachers at Ma'had Universal. Furthermore, he is widely open to establishing relationships for

the development of entrepreneurship at Ma'had Universal, evidenced by how all entrepreneurial activities consistently build connections with external parties.

### ***The Leadership Role of KH Tatang Astarudin in Informational Roles***

The researcher analyzed the results obtained after conducting research at Pondok Pesantren Mahasiswa Universal regarding the well-executed role of KH Tatang Astarudin as an Informational Role.

Firstly, based on Henry Mintzberg's 1973 theory, as quoted by Badeni (2014: 6), the monitor and disseminator leadership role requires the leader to be able to receive and filter information from external parties and then convey it to subordinates or students. KH Tatang Astarudin's role as monitor and disseminator is evident in how he always advises and reminds everyone within the pesantren's scope to be wary of hoax (fake) news, as he firmly believes that fake news will always negatively impact everyone who hears and believes it. Furthermore, constant supervision is provided to students to prevent them from falling into immoral acts such as gambling and other vices. As the center of information, the leader can guarantee the best decisions, reflecting the latest knowledge of the organization's values (Prayogi: 2016). The leader constantly advises the students to be careful in receiving and disseminating information from outside the pesantren so that they are not easily misled by hoaxes. In this regard, the leader also constantly advises them, when buying and selling, to verify the halal status of what they purchase, ensuring that the food or drink entering their bodies brings blessings. They are also consistently reminded to seek lawful sources of income and always avoid gambling, as addiction to gambling is difficult to break. For the entrepreneurial activities, he always advises the students to exclusively buy, obtain, or sell halal food or products in accordance with religious rules, so that it may bring blessings to the lives of the consumers.

Secondly, based on the theory of building relationships (*silaturrohim*) between organizations or institutions concerned with the welfare of the *ummah* (Muslim community) to align the shared vision and mission in enjoining good and forbidding wrong (*amar ma'ruf nahi munkar*), often through events such as religious study groups (*pengajian*), mass sermons (*tabligh akbar*), or Islamic Holy Day celebrations (*PHBI*) (Alkhairy, 2017). KH Tatang Astarudin's role as spokesperson involves him being the speaker for the Pondok Pesantren Mahasiswa Universal.

The role of a spokesperson involves a leader being the official speaker or relaying organizational information to external parties, as this is crucial for the organization's activities. Berelson and Steiner (2000) state that communication is the process of conveying information, emotions, and skills using symbols, words, images, numbers, and so on. According to Hovland, it is a systematic effort to rigorously formulate the principles of information transmission and the formation of opinions and attitudes; specifically, "communication is the process to modify the behavior of other individuals" (Wahyudin, 2014). Based on the interview results, his role as spokesperson is evident because he is always the speaker when an activity at Ma'had Universal requires him to be a presenter or keynote speaker, especially in activities related to entrepreneurship. Furthermore, he is the person who directly communicates information regarding policies, regulations, or financing at Ma'had Universal to the students' parents.

### ***The Leadership Role of KH Tatang Astarudin in Decision Making***

The researcher analyzed the results obtained after conducting research at Pondok Pesantren Mahasiswa Universal regarding the well-executed role of KH Tatang Astarudin as a Decision Maker.

Firstly, based on Henry Mintzberg's 1973 theory, as quoted by Badeni (2014: 6), the entrepreneur role requires a leader to be able to identify new ideas and create new innovations. New ideas and creative solutions to problems are often obtained from subordinates involved in the problem-solving process. In this way, subordinates gain the courage to try new approaches (Allolangi, 2014). KH Tatang Astarudin's role as an entrepreneur is reflected in the innovations and ideas he generates, which are highly instrumental in the management and continuity of the pesantren, especially the entrepreneurial activities. Lessem (1992: 17) states that one of the characteristics of an entrepreneur is having business intuition. The innovations in entrepreneurial activities aim to enable him to manage the pesantren so that it can sustain itself through existing businesses, such as Universal Mart, the canteen, and others. The rapidly growing and expanding entrepreneurship program is a result of his forward-thinking innovation. He also provides platforms such as training and seminars to enhance the knowledge of students and administrators in running the Pesantren's entrepreneurial activities. He actively establishes direct partnerships with external parties to broaden the reach of the Pesantren's entrepreneurial activities, such as collaborations with the government, like the "One Pesantren One Product" program. Furthermore, he grants freedom to the students, especially the student organization at Ma'had Universal, to conduct activities and create new innovations related to entrepreneurship, such as small fundraising sales (*danusan*), participating in bazaars, providing food catering for PBAK (Student Orientation) events, and offering services for students who wish to make customized organizational uniforms or shirts for their campus clubs. This freedom allows the students to develop and become economically self-reliant while gaining entrepreneurial experience.

One of the specific competency standards for graduates of Pondok Pesantren Mahasiswa Universal (PPMU) in Bandung is competency in the field of entrepreneurship, specifically: Mastering the fundamentals of entrepreneurship and possessing the ability to develop a business plan in line with their potential and technical skills. Therefore, a component of the Pondok Pesantren Mahasiswa Universal Curriculum Structure is: The component for developing self-reliance and life skills, which includes material on Entrepreneurship, Business Planning, Creative Economy, Soft skills Development, Information Technology, and more.

Ma'had Universal has a business that provides basic necessities such as snacks, instant noodles, drinks, and other items. Its target market includes students and the general public around Cipadung. Furthermore, the supplier procurement for the goods sold by Universal Mart has established cooperation with Indogrosir and several banks, such as Bank Danamon and Bank BSI. The canteen also serves to meet meal needs with delicious and affordable home-cooked meals, making it a popular choice for students missing home-cooked food as those who live away from home.

Snacks and food are consumed daily by the students, so the entrepreneurship division creates several products frequently purchased by the students, such as *keripik kaca* (glass chips), *risol mayo* (mayo rolls), and *teh tarik* (pulled tea). This division also offers catering services during the UIN Sunan Gunung Djati PBAK events, allowing new students to purchase lunch catering.

Pondok Pesantren Mahasiswa Universal also has a training program, which is one way to shape a person's personality and ability to improve in their desired profession. Therefore, sufficient time is needed for the desired training. Ma'had Universal provides entrepreneurship training for both students and the surrounding community.

Additionally, besides creating their own products to market to students at Ma'had Universal, the pesantren also collaborates with external parties to expand entrepreneurial

activities and broaden their reach. These collaborations provide students and the pesantren with experience and knowledge that would be lacking if they remained isolated without such collaborative innovations. This experience in external entrepreneurial partnerships will serve as a future asset. Some of these collaborations include: (1) *One Pesantren One Product (OPOP) Program*: This is a government-initiated program designed to help pesantren in the West Java region build a spirit of self-reliance starting with the students, the community, and the Pesantren itself, thereby achieving economic and social empowerment. It also aims to enhance skill development, production technology, distribution, and marketing through innovative and strategic approaches. All *Pondok Pesantren* that are part of the OPOP program receive mentorship, guidance, and funding from the West Java government. This enables the pesantren to achieve self-reliance and build a business network. However, this program has a time limit; once a pesantren has been registered as an OPOP member, they cannot reapply for a determined period. Ma'had Universal submitted a product for development within the OPOP program, which was Universal Fried Chicken. Unfortunately, this product is no longer available because sales did not go well in the Ma'had Universal area due to the widespread COVID-19 pandemic at the time. Since then, the sales of Universal Fried Chicken have not resumed.

Secondly, based on the theory that strategic decisions are easier to make in an integrated manner when there is a single person who can control everything. Analysis suggests that strategy involves options arising from the organization's strengths and weaknesses, opportunities and threats, opportunities for improvement, and data assessment. The individual in question has the advantage of having high expertise access and a good organizational network (Prayogi, 2016). KH Tatang Astarudin's role as a disturbance handler involves him directly acting as the solver of problems that arise in any of the pesantren's activities. If there is an issue concerning entrepreneurship, he directly addresses it. For instance, if there is a rise in raw material prices for Universal Mart sales, but stock is not moving quickly, he always finds a way for the stock to be sold and goods to be moved out of the warehouse.

Thirdly, based on Henry Mintzberg's 1973 theory, as quoted by Badeni (2014: 6), the resource allocator role requires a leader to make decisions regarding the utilization of organizational resources. KH Tatang Astarudin's role as a resource allocator highlights his crucial importance in the decision-making process; he determines everything within the pesantren. This is done by reviewing new ideas and weighing all aspects that might positively or negatively affect the decision taken. Furthermore, in determining the allocation of teaching staff for the students, both in the pesantren organization and the student organization, individuals are determined and placed according to their abilities and performance. For example, the teachers responsible for the routine study groups for mothers in the surrounding area each have their own study material, ensuring that the content is not repeated by another teacher. Additionally, for entrepreneurial activities, KH Tatang fully entrusts the management to the person who understands the *pesantren's "kitchen"*—his wife—to ensure good management.

Fourthly, based on the theory that strategic decisions are easier to make in an integrated manner when there is a single person who can control everything. Morgan Clif (1996: 156) allows workers the freedom to challenge and change their work methods in the negotiator process. KH Tatang Astarudin's role as a negotiator involves him directly acting as the intermediary between external parties and Ma'had Universal to establish cooperation, both in the entrepreneurship program and in the religious study materials at the Pesantren. Furthermore, he is capable of negotiating with the teaching staff to expand and increase the

extracurricular activities and materials available at the pesantren for the students. The relationships he maintains enable numerous collaborations, resulting in superior programs that can compete with the general public.

### **Conclusion**

The conclusion of this research reveals that the Leadership Role of KH Tatang Astarudin is highly effective and integrated in managing the entrepreneurship program at Pondok Pesantren Mahasiswa Universal (PPMU). In his Interpersonal Role, he acts as a figurehead by consistently setting an example of noble character (*akhlak*) and implementing the principle of self-reliance through entrepreneurial activities. As a leader, he successfully provides tailored guidance and direction to both students and teachers, recognizing individual differences, ensuring that entrepreneurial activities align with objectives. Furthermore, his role as a liaison is evident in his ability to maintain and expand communication with external parties, including alumni, for the sake of the pesantren's development. In his Informational Role, he effectively executes the function of monitor and disseminator by consistently warning against hoax news and emphasizing the importance of halal products. He is also active as a spokesperson, serving as the chief representative for the pesantren, especially in entrepreneurial activities and external collaborations. Finally, in his Decision-Making Role, KH Tatang Astarudin demonstrates an entrepreneurial spirit by introducing extraordinary innovations that drive the pesantren's progress, such as entrepreneurship programs managed by both the institution and the students. He also acts as a swift disturbance handler when problems arise, and as a resource allocator who makes mature, consultative decisions regarding the allocation of resources—including teaching staff and funds for entrepreneurship. His role as a negotiator has proven successful in establishing strategic collaborations with external parties, such as the "One Pesantren One Product" program, all of which significantly strengthen PPMU's economic self-reliance.

### **Conflict of Interest**

The author declares that she has no any conflict of interest.

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