

Digital Literacy and Development of Santripreneur Asset Quality Through The Leadership Role of *Kyai*: A Case Study of Islamic Boarding Schools

Muchammad Shidqon Prabowo^{ID}

Faculty of Law, Wahid Hasyim University, Indonesia

shidqonprabowo@unwahas.ac.id

Ratih Pratiwi^{ID}

Faculty of Economic and Business, Wahid Hasyim University

rara@unwahas.ac.id

Bagus Pambudi^{ID}

Head of Sub-Division of Control and Evaluation of the Planning, Research, and Development Agency of Batang Regency

baguspb@gmail.com

Melyn Eta Coriala^{ID}

Faculty of Economic and Business, Wahid Hasyim University

melyneta@gmail.com

Mohamad Abdul Aziz^{ID}

Faculty of Economic and Business, Wahid Hasyim University

mohamadabdulaziz270301@gmail.com

Abstract

Islamic boarding schools in the current global era need to increase their capacity as Islamic educational institutions that have advanced civilizations. With the emergence of global developments regarding economic conditions in ASEAN countries (within the scope of Southeast Asia), one of which is marked by the presence of the AEC (ASEAN Economic Community), the Indonesian people must improve their soft skills amid the global market



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competition to be competitive. Islamic boarding schools need to respond to global challenges so that Islamic values do not fade with the incessant development of industrial and economic globalization. This study aims to analyze the implementation of the Law on Information and Electronic Transactions in the use of electronic media in Islamic boarding schools and analyze *Kyai's* strategy in empowering *santri* entrepreneurship and government support in the role of Islamic boarding schools as a catalyst for the community's economy. This collaborative research for community service is located in Batang Regency. The analysis technique uses the interactive analysis model, namely the analysis of data reduction, data presentation, and drawing conclusions or verification. The results show that in facing the disruptive era, Islamic boarding schools in addition to implementing Islamic values in the use of digital media, it is necessary to socialize the Law on Information and Electronic Transactions to *santri* so that they can provide a borderline in the use of digital media following applicable regulations apply in Indonesia. Islamic boarding schools have the potential for economic empowerment, considering that many Islamic boarding schools have built cooperatives, developed various business units or small and medium-sized industries, and have a cubator business. The government develops entrepreneurship in Islamic boarding schools with the program "One Islamic Boarding School One Product".

KEYWORDS Santripreneur, *Kyai* leadership, Implementation of Law, Information and Electronic Transactions, Strategic Assets

Introduction

Indonesia has an education system that has long been a strong and rooted educational model as the basis of Islamic knowledge, namely the Islamic Boarding School educational institution. Today, Islamic boarding schools have experienced a lot of extraordinary value shifts, especially in the learning system. In the past, Islamic boarding schools were still considered taboo when talking about everything in the world, let alone developing an entrepreneurial system, now many Islamic boarding schools support Islamic boarding schools through business units, and Islamic boarding schools increase business results which open up opportunities for *santri* to

develop their creativity and innovation. This shows that Islamic boarding schools encourage entrepreneurship values, which include independence, hard work, discipline, and honesty¹.

Law Number 18 of the Year 2019 regulates Islamic boarding schools regulate the implementation of educational functions, *da'wah* functions, and community empowerment functions. Article 18 states that the function of Islamic boarding schools is as an educational or educational institution; as a means of Islamic *da'wah* and community economic empowerment². The law mandates that Islamic boarding schools must be able to become pillars to empower the community economically. Islamic boarding schools carry out the function of education as part of the implementation of national education. The function of Islamic boarding school education is to form students who excel in filling Indonesia's independence and are able to face the times. Islamic boarding schools provide formal and/or non-formal education. Islamic boarding schools carry out the function of *da'wah* to realize Islam rahmatan lil'alamin. Islamic boarding schools carry out community empowerment functions that are oriented towards improving the welfare of the pesantren and the community. In carrying out the function of community empowerment, Islamic boarding schools carry out activities in preparing independent and skilled human resources so that they can play an active role in development.

The role of pesantren in character education is that pesantren must act as guardians and preservers of religious values; Islamic boarding schools as educational institutions, of course, are also required to play themselves as reformers of religious understanding; and as religious education institutions and social-community education, pesantren can also carry out their roles, duties, missions, and functions as inspiration, motivators, and

¹ NIMIM ALI, "Model Pendidikan Pesantren Berbasis Wirausaha Dan Implikasinya Terhadap Kemandirian Santri," *Jurnal Pendidikan Glasser* 4, no. 2 (2020): 72, <https://doi.org/10.32529/glasser.v4i2.735>.

² Republic of Indonesia, "Law of The Republic of Indonesia Number 18 Year 2019 Concerning Islamic Boarding Schools" (2019).

dynamists in the implementation of development at the local and regional levels in their respective regions³.

The view that Islamic boarding schools only focus on *salaf* affairs has shifted to how to empower themselves to be able to become economic actors as a means of earning a living for productive things including worshipping better⁴. Worship costs money, *Umrah*, and Hajj even require very high costs. *Infaq* and alms also cost money. The more income, the more *infaq* and alms so that the community's economy will be awakened. Currently, many Islamic boarding schools do not only focus on inculcating religious values, ethics, and knowledge but also develop the spirit of inculcating entrepreneurial values in the hope of carrying out social transformation in appreciating changes and forming an attitude of independence and maturity so that they can answer challenges the era of global competition⁵.

Islamic boarding schools are also one of the oldest social education institutions in Indonesia. The beginning of Islamic boarding schools in Indonesia functioned as a means of Islamization in Indonesia⁶. Then furthermore Islamic boarding schools functioned as a means of public education in the formation of Islamic religious character. The development of pesantren is influenced by socio-cultural changes that occur in the community to meet the needs of the community. The development of pesantren requires an innovation program that is relevant to the socio-cultural changes of society to maintain its functions and goals continuously⁷.

³ Mita Silfiyasari and Ashif Az Zhafi, "Peran Pesantren Dalam Pendidikan Karakter Di Era Globalisasi," *Jurnal Pendidikan Islam Indonesia* 5, no. 1 (2020): 127–35, <https://doi.org/10.35316/jpii.v5i1.218>.

⁴ Sohibun Sohibun and Filza Yulina Ade, "Pengembangan Media Pembelajaran Berbasis Virtual Class Berbantuan Google Drive," *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah* 2, no. 2 (2017): 121, <https://doi.org/10.24042/tadris.v2i2.2177>.

⁵ Muh Hafidz, "The Role of Pesantren in Guarding the Islamic Moderation," *INFERENSI: Jurnal Penelitian Sosial Keagamaan* 15, no. 1 (2021): 117–40, <https://doi.org/10.18326/infl3.v15i1.117-140>.

⁶ Ahmad Saipudin, Afi Nuruz Zahrok, and Nur Aini, "REGULASI PENDIDIKAN DINIYAH NON FORMAL Oleh," *Cermin Jurnal Manajemen Dan Pendidikan Berbasis Islam Nusantara* 1, no. 1 (2021): 11–15, <https://ejournal.staida-krempyang.ac.id/index.php/CERMIN>.

⁷ Ahmad Saifudin, "Pendidikan Kewirausahaan Dalam Prespektif Idialisme Santripreneur," *INTIZAM : Jurnal Manajemen Pendidikan Islam* 3 (2019): 55–65.

In the life of the Islamic boarding schools, *Kyai* has a central role, because it is in his hands that the wheels of Islamic boarding schools' life are determined. This includes the competence of *Kyai* in dealing with the changes that occur. *Kyai* who has an entrepreneurial spirit always thinks visionary to do all the anticipation in the changing times. Such a *kyai* does not only serve himself but also serves the people, serves the *santri*, and all that is owned for the advancement of the Islamic boarding schools and the *santri* and the community⁸.

Kyai in empowering *santri* and *santri* who are entrepreneurs is by emphasizing the main foundation, namely *Tawhid* and Sharia, not only trading theory and trading practices (Noor, 2019). By being instilled with the provisions of monotheism and sharia, independence will emerge, and from independence will emerge piety, and sincerity in entrepreneurship. As in *Tawhid* Allah is *Al-Mughnii* and *Al-Badiiy*⁹. Thus, the *santri* cannot be separated from what is called monotheism and the Sharia. *Aqidah* is also taught not in pieces, and in the Sharia, there is worship and *muamalah*, between *muamalah* there is entrepreneurship.

The results of the research Hayana & Wahidmurni (2019) show that the strategies applied by *Kyai* in empowering entrepreneurship are carried out by providing entrepreneurship examples, providing field learning, giving assignments in Islamic boarding schools business units, and providing motivation; the leadership style applied is a combination of democratic, transformative, and charismatic leadership styles; the presence of *santri* has an entrepreneurial spirit and an entrepreneur has a *santri* spirit¹⁰.

⁸ Nur Hayana and Wahidmurni Wahidmurni, "Kepemimpinan Kyai Dalam Memberdayakan Kewirausahaan Santri," *J-MPI (Jurnal Manajemen Pendidikan Islam)* 4, no. 1 (2019): 1, <https://doi.org/10.18860/jmpi.v4i1.7223>.

⁹ Guntur Cahaya Kesuma, "Pesantren Dan Kepemimpinan Kyai," *Terampil : Jurnal Pendidikan Dan Pembelajaran Dasar* 1, no. 1 (2017): 99–117, <http://ejournal.radenintan.ac.id/index.php/terampil/article/view/1308>.

¹⁰ Hayana and Wahidmurni, "Kepemimpinan Kyai Dalam Memberdayakan Kewirausahaan Santri."

Hidayat et. al (2019) performs community service by applying research results or theories to the wider community in various scientific aspects. The results of the service show that Entrepreneurship training in Islamic boarding schools builds the spirit of *santripreneur* so that *santri* can have independence and life skills. Many *santri* who have graduated from Islamic boarding schools, although scientifically relatively successful and recognized in the community, even tend to be prominent in their respective regions, but on the other hand, there are still many who experience problems of economic deficiency. Therefore, it is necessary to strive for concrete steps, especially the empowerment of the entrepreneurial potential *santri* as carried out in several stages, namely (1) Situation and Needs Analysis, (2) Entrepreneurship Seminars and Talkshows, (3) Acrylic Handicraft Training, and (4) Entrepreneurship Management Training. The results of this service are in the form of handicrafts that have economic value and the participants get expertise that can be continuously developed and created so that it can make *santri* more productive and can be implemented to become a *santripreneur*¹¹.

This study seeks to reveal the role of *Kyai's* leadership in improving asset quality and empowering *santri* to become entrepreneurs, for this reason, the researcher tries to uncover what events were observed, examine the documents of Islamic boarding schools, and what *Kyai*, caregivers, *santri*, or Islamic boarding schools stakeholders say about what they experience in Islamic boarding schools in developing entrepreneurship. To achieve this goal, a qualitative approach is used with the type of case study research.

Batang Regency encourages Islamic boarding schools in Batang Regency to be economically independent. The independence of Islamic boarding schools in terms of the economy can be helped by developing business centers. Activities in Islamic boarding schools will be more varied,

¹¹ Syamsul Hidayat, Muhammad Saleh, and Nani Rohaeni, "Pelatihan Kewirausahaan Menuju Santripreneur Di Pondok Pesantren Al-Mubarak Kota Serang," *Ikraith-Abdimas* 2, no. 3 (2019): 19–25.

and not monotonous. The *santripreneur* program developed by Islamic boarding schools in Batang Regency includes basic food shops, agribusiness, chicken farming, fish, and field/plantation management. However, an entrepreneurship training program is needed that is taught on an ongoing basis with the hope of improving the skills of the *santri* and growing their entrepreneurial spirit.

Islamic boarding schools also carry out self-development programs through the establishment of cooperatives. The cooperative was established to train the entrepreneurial spirit of students and provide students with entrepreneurial experience, so that the output of Islamic boarding schools will be able to compete and survive when students have finished from Islamic boarding schools¹². Islamic boarding schools' efforts to equip *santri* with entrepreneurial interests in Batang Regency have been started through Islamic boarding schools cooperatives (*kopontren*) and learning in classes, and additional training for *santri* in developing their talents, and interests so that they are expected to become entrepreneurial activities in the future, but have not produced significant results. Thus, the most appropriate way to foster entrepreneurial interest in *santri* is the holding of entrepreneurship assistance to *santri* in an integrated and sustainable manner. In this way, *santri* will have qualified entrepreneurial skills and are supported by religious knowledge that will guard them to become entrepreneurs who have ethics and morals in doing business.

In Batang Regency, 26 Islamic boarding schools are developing and have *santri*, both *mukim*, and non-*mukim*. Support for Islamic boarding schools is not only in the form of capital and business training but also marketing of goods produced. However, assistance must continue. Several Islamic boarding schools in Batang Regency have become centers for making caps, such as the *Raudlotul Muhtadin* Islamic Boarding School. It can be an example. But unfortunately, not all Islamic boarding schools can

¹² Zainal Arifin Sri Wahyuni, "Kepemimpinan Demokratis Nyai Dalam Pengembangan Pondok Pesantren," *Journal of Management in Education (JMIE)* 1, no. 1 (2016): 94–106.

face changes in the digital era so many Islamic boarding school products are hampered in marketing that the problem does not stop at the lack of skills for production.

Santri needs to be given a stimulus by the Islamic boarding schools in entrepreneurship because the *santri* are in a dormitory far from their parents, the information that can be obtained from the administrators of the Islamic boarding schools, by all the support from the Islamic boarding schools in entrepreneurship training is a joint effort to make *santri* active and entrepreneurial. With the hope that after the *santri* graduate, they will become productive people in all fields, especially becoming *santripreneurs* and reducing numbers in Indonesia.

The era of disruption demands that Islamic boarding schools still maintain the characteristics of Islamic boarding schools with the tri dharma of Islamic boarding schools but can develop themselves by adapting to existing changes. The urgency of Islamic boarding schools in the era of disruption is as a means of forming the character of the next generation of the nation that breathes monotheism. Islamic boarding schools have also contributed a lot in providing various kinds of life experiences to *santri* including living individually, and socially, and equipping *santri* in the academic or vocational world.

Islamic boarding schools with Islamic principles have become a competitive advantage in preparing their graduate *santri* to face the conditions of the ASEAN Economic Community (AEC)¹³. The high business spirit and the massive wave of entrepreneurial movement in the *santri* world on a national scale in the last decade gave birth to a new generation of *santri*, namely *santripreneurs* (humans who are pious in behavior, moral in behavior, established in mentality, proficient in business, and work).

There are many works or business and entrepreneurial products from these *santripreneurs* that deserve to be developed and marketed more

¹³ Mukaddis and Idris Parakkasi, "Strategi Pondok Pesantren Dalam Persiapan Memasuki Masyarakat Ekonomi ASEAN," *Jurnal Iqtisaduna* 3, no. 2 (2017): 1–13, <http://repository.uin-alauddin.ac.id/id/eprint/5734>.

broadly. Responding to this phenomenon, as well as to support the policies and programs of the government of the Republic of Indonesia in the nation's economic development amid the AEC (Asian Economic Community) vortex, it becomes very important to formulate a big concept on how to make the spirit of business, the wave of the entrepreneurial movement, and the works/products that exist in these *santripreneurs* can inspire and encourage the youth of the country to participate in building the economy of this country¹⁴.

Based on the description above, this research focuses on “*Kyai's* leadership in improving asset quality and empowering *santripreneurs* in Batang Regency.” This research will later look at how the pattern or leadership style of Mrs. *Nyai* at Nahdlatul Ulama's flagship Islamic boarding school in Semarang; how is the concept of women's leadership in the perspective of Islamic studies in increasing female *santri* entrepreneurship and what steps will be taken by Mrs. *Nyai* in realizing female *santri* who are entrepreneurial.

Nyai also have an important role in community empowerment. Community empowerment efforts are carried out by *nyai* by being directly involved with the community; interact and communicate with them. Practically, *nyai* build their relationships by means of transformative, functional, and horizontal relationships. As a result, *nyai* can empower the socio-religious, economic, cultural, political, and educational lives of the community, but also remain the top leaders in the pesantren environment¹⁵.

Based on the description above, this research focuses on “Digital literacy based on Law Number 11 of the Year 2008 concerning Information and Electronic Transactions and *Kyai's* leadership in improving asset quality and empowering *santripreneurs* in Batang Regency in the use of IT.” the use of Information Technology according to the perspective of Islamic

¹⁴ Nur Komariah, “PESANTREN DI ERA MEA DAN GLOBAL Kasus Pondok Pesantren Modern Darussalam Gontor Ponorogo Jawa Timur,” n.d.

¹⁵ Moh Zammil, Al Muttaqin, and Sigit Priyo Sembodo, “Pola Kepemimpinan Perempuan Di Pondok Pesantren Darut Thayyibah Dan Peran Sosialnya Di Masyarakat,” *IRSYADUNA: Jurnal Studi Kemahasiswaan* 1, no. 3 (2021): 273–88.

studies in increasing entrepreneurship carried out by *Kyai* as the leader of the Islamic Boarding School. Based on this background, the formulation of the problem in this study is as follows: (1) How is the implementation of the Law on Information and Electronic Transactions in the use of electronic media in the Islamic boarding school? (2) What is *Kyai's* strategy in empowering *santri* entrepreneurship? (3) How is the government's support in the role of pesantren as a catalyst for the community's economy?

Method

In this study, the type of research used is descriptive qualitative research, namely the data collected in the form of words and pictures, not numbers. This study seeks to examine in more depth digital literacy based on Law Number 11 of the Year 2008 concerning Information and Electronic Transactions and *Kyai's* leadership in improving asset quality and empowering *santripreneurs* in Batang Regency in the use of Information Technology. This research is located in: (1) *Al Hikmah* Islamic Boarding School which is located at *Leses, Gringsing Jl Plelen - Ketangangan Km 2 Ds Sawangan Gringsing*; (2) *Darul Ma'arif* Islamic Boarding School having its address at *Banyuputih, Batang*; (3) *Al Falah* Islamic Boarding School which is located at *Gringsing, Batang*; (4) *Al Istiqomah* Islamic Boarding School having its address at *Gringsing, Batang*; (4) *TPI Al Hidayah* Islamic Boarding School which is located at *Gringsing, Batang*.

This study uses two types of data as research material, namely primary data and secondary data. The primary data in this study are data regarding the organizational structure of the Islamic boarding school, the products produced by the Islamic boarding school, the marketing scheme and product management in the Islamic boarding school, and the strategy for increasing the *santripreneurs* in the Islamic boarding school. Secondary data in this study is in the form of data on the number of *santri*, graduates

of *santri*, the number of production, and sales of Islamic boarding school products.

In this study, there were two informants including key informants, namely people who understood the problems being studied. The informants referred to as key informants in this study were *Kyai*, leaders of Islamic boarding schools in Batang Regency. Non-key informants are people who are considered to know the problem under study. The non-key informants in this study are female *santri*, and the community around the Islamic boarding school as consumers.

The data collection techniques used in this study were observations or observations, interviews, and documentation to find data related and related to digital literacy based on Law Number 11 of the Year 2008 concerning Information and Electronic Transactions and *Kyai's* leadership in improving asset quality and empowering *santripreneurs* in Indonesia. Batang Regency in the use of Information Technology. The documentation method is used to obtain secondary data.

In this study, the data analysis used was descriptive. This means that data analysis aims to describe the research subject based on data from variables obtained from the group of subjects studied.

Result and Discussions

Santri comes from the word *cantrik* which means *santri* of a *Kyai* who also lives in the same environment and at first with a boarding school or hermitage¹⁶. Islamic boarding school is an important part of developing social and economic education for *santri*. *Santri* is someone who lives in a boarding school, to carry out knowledge, *santri* tends to have an advantage at one point in mastering Islamic sciences and Islamic personality, but in

¹⁶ Kesuma, "Pesantren Dan Kepemimpinan Kyai."

terms of weak skills, both hard skills, and soft skills¹⁷. In the Islamic boarding school community, there are *santri*, *kyai*, and traditional activities in the Islamic boarding school, as well as buildings that function for the *santri* and the duration of the boarding school as a place of activity¹⁸.

Islamic boarding school is a structured and tiered non-formal education as stated in the Government Regulation on National Education Standards Number 32 of the Year 2013 and aims to create a generation that is competent, highly social, faithful, and pious as the goals of education are stated in the National Education System Law Number 20 of the Year 2003. The Law on the National Education System Number 20 of the Year 2003 regulates the basis, functions, and objectives of the national education system; head of organizing education; rights and obligations of citizens, parents, society, and government; learners; path, level, and type of education; the language of instruction; and compulsory education. Education is held democratically and fairly and is not discriminatory by upholding human rights, religious values, cultural values, and national pluralism, and education is held as a systematic unit with an open and multi-meaning system.

Islamic boarding schools as educational institutions are regulated and supported by several regulations. Among them, Law Number 18 of the Year 2019 concerning Islamic Boarding Schools regulates the implementation of the educational function, the function of *da'wah*, and the function of community empowerment. The enactment of Law 18 of the Year 2019 concerning Islamic Boarding Schools is also to ensure the implementation of Islamic Boarding Schools in carrying out educational functions, *da'wah* functions, and community empowerment functions. The Law on Islamic Boarding Schools is also the legal basis for affirming the level of quality, information on access to education for graduates, and

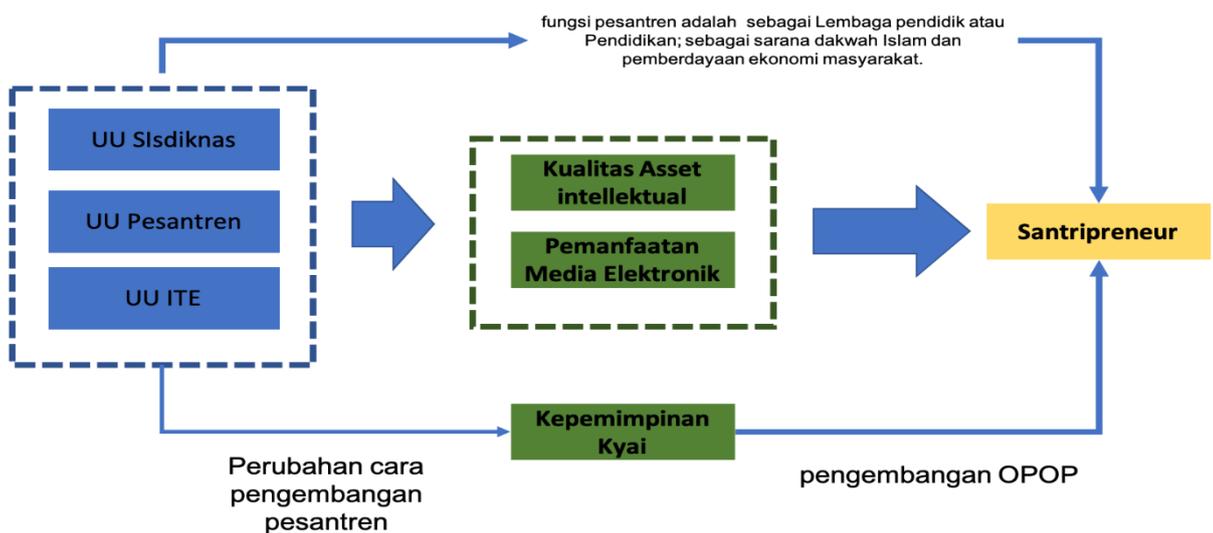
¹⁷ Ahmad Muhakamurrohman, "Pesantren: Santri, Kiai, Dan Tradisi," *IBDA` : Jurnal Kajian Islam Dan Budaya* 12, no. 2 (1970): 109–18, <https://doi.org/10.24090/ibda.v12i2.440>.

¹⁸ Fuad Nashori, "Kekuatan Karakter Santri," *Millah* 11, no. 1 (2011): 203–19, <https://doi.org/10.20885/millah.vol11.iss1.art10>.

employment opportunities. The law mandates that Islamic boarding schools must be able to become pillars to empower the community economically.

Islamic boarding schools are very interested in entrepreneurship and thirst for marketing knowledge, especially online marketing, which is expected to support their lives after graduating from boarding school education. In addition, it is hoped that the *santri* will be able to start their entrepreneurial ideas from an early age in Islamic boarding schools. The knowledge is needed as a provision for the life of the *santri* after leaving the cottage. Electronic marketing such as mobile devices, smart products, and other artificial intelligence includes the broader concept of digital marketing that encompasses all institutions to communicate and deliver value to customers.

In this study, several Islamic boarding schools were used as samples in searching for data related to the implementation of Law Number 11 of the Year 2008 concerning Information and Electronic Transactions and the empowerment of *santripreneurs* in Batang Regency in utilizing Information Technology.



Picture 1: Digital literacy based on Law Number 11 of the Year 2008 concerning Information and Electronic Transactions and *Kyai's* leadership in improving asset quality and empowering *santripreneurs* in Batang Regency

Implementation of The Law on Information and Electronic Transactions in The Use of Electronic Media at Islamic Boarding Schools in Batang Regency

Law on Information and Electronic Transactions (ITE) has the initial enthusiasm to keep Indonesia's digital space in a clean, healthy, ethical, and productive condition. The Law on Information and Electronic Transactions in Indonesia has the potential to be effective, supported by people who currently tend to always use electronic information technology as a basic need in responding to the development of modern times. This time and time is a matter of getting meaningful information. One of the forums that are considered to have the most role in the world of information and communication technology in Indonesia today is the internet. Some of the key points in the Law on Information and Electronic Transactions are distributing electronic documents containing immorality, gambling, fraud, extortion, and threats (article 27); distributing fake news or hoaxes to the public regarding ethnicity, religion, the race between groups (article 28); and spreading threats of violence or intimidation (article 29).

At this time, many people have internet access, so the use of the internet is a medium for learning and information search. Thus now many places that already provide internet services such as wifi, hotspots, etc. The internet has spread to all corners, both in the institutional environment in this case the government, education, economy, health sector, schools, Islamic boarding schools, etc. Accessing information, exchanging data, and processing online transactions can be done with the internet. However, unfortunately, the implementation of the law in Islamic boarding schools has not been optimal. Many Islamic boarding schools have implemented policies not to use cell phones for *santri*. *Santri* is allowed to use cell phones only at certain times to contact their families under the supervision of the management according to a predetermined schedule. So many do not

understand the Law on Information and Electronic Transactions and the dangers of hoaxes on social and digital media. An understanding of the dangers of hoaxes and the Law on Information and Electronic Transactions needs to be done as early as possible so that *santri* can get out of bed, *santri* can understand the dangers that lurk in cyberspace, adjust to regulations in using digital media, and be wise in using social media for their interests.

The magnitude of the influence of information technology in the disruptive era 4.0 implies that there is a greater risk of information technology being used so the government feels that the development of information technology not only needs to be considered but also needs to be regulated in law. Currently, one of the legal instruments that regulate information technology is Law Number 11 of the Year 2008 concerning Information and Electronic Transactions (ITE Law). The Law on Information and Electronic Transactions is a law that regulates all applicable information technology matters.

Learning innovations in Islamic boarding schools are carried out by following technological developments and combined with Islamic boarding schools' culture, as a form of Islamic boarding schools' readiness to prepare *santri* to face the current globalization developments (Suyatman, 2017). The provision of life skills will be needed by *santri* as a basic provision to achieve success in life after boarding. The provision of life skills can be applied in Islamic boarding schools through educational activities which are unstructured in *santri* activities which are also known as a hidden curriculum that adapts to the Islamic boarding schools' culture¹⁹.

The existence of an Islamic boarding school that can answer the demands of the times is an embodiment of Islamic values adopted as the implementation of *hablun min Allah and hablun min al-nas* as well as *fi al-dunya hasanah* and *fi al-akhirati hasanah*. This serves as the main task of an Islamic educational institution that aims to regenerate scholars, as

¹⁹ Agus Hasbi Noor, "Pendidikan Kecakapan Hidup (Life Skill) Di Pondok Pesantren Dalam Meningkatkan Kemandirian Santri," *Empowerment* 3, no. 2252 (2015): 1–31.

leaders of the people, Islamic boarding schools also produce *santri* who have an independent spirit, an independent spirit who does not depend on others²⁰. Islamic education as a long process to actualize all human potential so that human potential becomes actual. In the process of self-actualization, knowledge is needed about the existence of the right potential, situation, and environmental conditions to actualize it²¹.

Today, several things cannot be separated from the life of an individual in society. One of these things is information technology. Information technology or known in English as Information Technology is a general term for any technology that assists humans in creating, changing, storing, communicating, and/or disseminating information²². Individuals who live in a society, in general, are very dependent on information technology in their daily lives. This includes Islamic boarding schools which also require electronic devices to connect with other Islamic boarding schools.

In Islamic boarding schools, adhere to Islamic rules and ways of using social media that are following “*Akhlak Karimah*” in the Quran and Sunnah, including the following:

a) Conveying information correctly, not fabricating or manipulating facts.

In various kinds of literature on Islamic communication we can find at least six types of speech styles or speeches (*qaulan*) which are categorized as rules, principles, or ethics of Islamic communication, namely (1) *Qaulan Sadida*, (2) *Qaulan Baligha*, (3) *Qulan Ma'rufa*, (4) *Qaulan Karima*, (5) *Qaulan Layinan*, and (6) *Qaulan Maysura*.

²⁰ Abubakar Yakubu, “Pondok, Tsangaya, and Old Age Spiritual Wellbeing,” *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 2 (2021): 122–38, <https://doi.org/10.31538/tijie.v2i2.44>.

²¹ Hudaidah Zahra Hana Fadhilah, “Paradigma Baru Pendidikan Islam Kontemporer Di Indonesia,” *Paramurobi: Jurnal Pendidikan Agama Islam* 4, no. 1 (2021): 79–94.

²² Habib Irwanto and A R Adawiyah, “Orang Tua Melek Teknologi Pembelajaran (Dampak Positif Pembelajaran Daring Bagi Orang Tua Siswa MIS Al-Quba Medan),” *Fitrah: Journal of Islamic Education* 2, no. 2 (2021): 110–24, <http://jurnal.staisumatera-medan.ac.id/fitrah>.

- b) Avoid prejudice/*suudzon*. A Muslim in using digital media must be wise and understand that digital media users have a variety of thought patterns, and have different acceptances in understanding and receiving news so the use of social media must be done wisely so that no party is hurt.
- c) *Tabayyun* in receiving the news. A Muslim should check and examine the truth of the facts with the initial information he obtained so that there is no *kidzb*, backbiting, slander, and *namimah*.

Islamic boarding schools that strictly limit the use of digital media (TV, Internet, WA, and social media) apply some of these principles in their every communication pattern. So it is hoped that in the future *santri* can get used to managing verbally both conventionally and through social media so that they can become a tool to become an environment that has a positive impact on human life. This restriction has also been carried out at the *Al Hikmah* Islamic Boarding School.

Kyai's Strategy in Empowering Santri Entrepreneurship

In the context of Islamic boarding schools, the meaning of *kyai* is the caretaker or leader of the Islamic boarding schools. In Javanese tradition, Islamic boarding school caregivers are called *kyai*, in Sunda *ajeungan* (or *kyai* as well), in Madurese-speaking areas they are called a nun or *Bendara* abbreviated as *ra*²³. There are several functions or positions of *kyai* ²⁴; (1) *Kyai* as a sole leader or sole authority holder in Islamic boarding schools; (2) *Kyai* as a filter for information in spurring changes in Islamic boarding schools and the surrounding community; (3) *Kyai* “ruler” of the Islamic boarding schools who offers an agenda for socio-religious change, both

²³ Noor, “Pendidikan Kecakapan Hidup (Life Skill) Di Pondok Pesantren Dalam Meningkatkan Kemandirian Santri.”

²⁴ Amir Fadhillah, “Struktur Dan Pola Kepemimpinan Kyai Dalam Pesantren Di Jawa,” *Hunafa: Jurnal Studia Islamika* 8, no. 1 (2011): 101–20.

concerning issues of religious interpretation in social life and the religious behavior of *santri* who will become community references.

The social role of the ulema (kiai) in the midst of people's lives, both in terms of social, political, cultural and more specific aspects is the religious field, at least it has made the kiai a prominent figure and figure in society, so that trust in the kiyai is high because they are considered capable in the field of religion and religion²⁵.

Kyai offers changes so that the Islamic boarding school community does not experience a culture (cultural log) for the entry of foreign cultures that were previously considered to pollute the purity of the Islamic boarding school tradition²⁶. *Kyai* is people who know of the verses of *kawaniyyah* and *qur'aniyyah* as well as heirs of the Prophets:

- 1) convey (*tabligh*) his teachings following the command; (Q.S. al-Maidah [5]: 67).
- 2) teach the Quran to humans; (Q.S. an-Nahl [16]: 44).
- 3) decide the case or problem faced by the community; (Q.S. al-Baqarah [2]: 213).
- 4) give an example of practice, according to the hadith of Aisyah, narrated by Bukhari that the Prophet's behavior was to practice the Quran.

As a leader who is tasked with making people better people and on the path following his orders, this is easy. In an Islamic boarding school institution, a *Kyai* who has entrepreneurship in a boarding school not only serves himself but as a *Kyai* must serve the people, and serve the *santri*. Serving in this case gives all that it has. Being a leader is inherent like serving and having a sense of affection and attention to those they lead. That love manifests in the form of concern for the needs, interests, dreams, and hopes of those they lead. In developing Islamic boarding schools, of course, *Kyai* has a strategy that is tailored to his capacity. Several Islamic boarding

²⁵ Nurmahmudah, "Gaya Kepemimpinan Kiai Dalam Tradisi Pesantren," *Happiness* 2, no. 2 (2018): 83–98.

²⁶ Nurul Salis Alamin, "Implementasi Pendidikan Kepemimpinan Di Pesantren (Studi Kasus Di Pondok Modern Darussalam Gontor Indonesia)," *Jurnal Tahdzibi* 5, no. 1 (2020): 33–48, <https://doi.org/10.24853/tahdzibi.5.1.33-48>.

schools leaders were studied, such as *Kyai* Saifudin from *Al Hikmah* Islamic Boarding School; *Kyai* Ahmad Mualif from *Al Falah* Islamic Boarding School; *KH* Ahmad Zainuri from the *Al Istiqomah* Islamic Boarding School; and *KH* Abdul Manaf Sya'ir from the *Al Hidayah* Batang Islamic Boarding School showed that on a macro and micro economic scale, the potential of Islamic boarding schools can be developed for the benefit of *santri* and the provision of independence for *santri* in the future.

Kyai not only acts as a leader in the boarding school but also acts as a central figure in the development of the boarding school because *Kyai* is the sole owner of the Islamic boarding school. In developing entrepreneurship in Islamic boarding schools, *Kyai* has his strategy to develop *santri* entrepreneurship in Islamic boarding schools. Among others are:

1. Conducting agricultural agro-industry training. Where the agribusiness they do can become a direct field of practice for *santri* to explore real life, can meet the logistical needs of Islamic boarding schools from rice and agricultural products, as well as the desire to re-production and re-industrialize agricultural products to broaden *santri* entrepreneurial horizons.
2. There was several participant/*santri*, who were previously familiar with and interested in the computer sector and who were suspected of being able to develop a computer service business. However, they still needed more intensive training. However, this has not been realized.
3. *Kopontren* development is managed by *ndalem* (snack). In some Islamic boarding schools, there are male and female *kopontren*, but they are not structured because they only help provide *santri*'s needs such as stationery, snacks, fried foods, and food. Management is still held by the administrators and *santri* only helps and observes for learning.

The Government's Real Role in Involving Islamic Boarding Schools As A Community Economic Catalyst

The *santripreneur* movement emerged in the year 2015 where the aim is to encourage the growth of new entrepreneurs in the boarding school environment, as well as to implement the government program Making Indonesia 4.0 in empowering Small and Medium Industries (SMI). With the *Santripreneur* program, today's *santri* learn not only to study religion but also to be able to become entrepreneurs²⁷.

Entrepreneurship is the nature of someone who has the passion to realize an innovative idea into a more creative real world, dare to take risks in creating new businesses, and work hard. Creativity is the ability to create something new. Something new, to solve problems and find new opportunities²⁸.

The current disruptive era has also entered the world of Islamic boarding schools that want to create *santri* to be able to keep up with the changing times so that *santri* doesn't get caught up in responding to the rush of information²⁹. In Indonesia at this time, many have created Islamic boarding schools that refer to entrepreneurship education to become *santripreneurs*. The holding of the *santripreneur* program, further proves that Islamic boarding schools, which are the world of religious education, are also moving to follow the shifts of the times.

As the Ministry of Industry is committed to building a *santripreneur* program. Which is to make the national industry independent based on sharia. *Santripreneur* is a mindset in developing small and medium industries (SMI) in Islamic boarding schools. From the year 2013-2015, the SMI directorate conducted coaching in various Islamic boarding schools throughout Indonesia. This is done by conducting thematic training

²⁷ Abd Hamid Wahid and Halimatus Sa'diyah, "Pembangunan Santripreneur Melalui Penguatan Kurikulum Pesantren Berbasis Kearifan Lokal Di Era Disruptif," *Risalah, Jurnal Pendidikan Dan Studi Islam* 6, no. 1 (2020): 80-99, https://doi.org/10.31943/jurnal_risalah.v6i1.130.

²⁸ Saifudin, "Pendidikan Kewirausahaan Dalam Prespektif Idialisme Santripreneur."

²⁹ Hidayat, Saleh, and Rohaeni, "Pelatihan Kewirausahaan Menuju Santripreneur Di Pondok Pesantren Al-Mubarak Kota Serang."

according to the needs of industrial potential which will be carried out in Islamic boarding schools.

The growth of new entrepreneurs greatly spurred the resilience of the national economy to become stronger. This can have a chain effect on the country's economy, such as an increase in labor absorption (Bappenas, 2020). So the main keys to becoming a successful entrepreneur are two, namely smart and lots of networking. In its implementation, it is divided into two models, namely, industrial *santri* and creative *santri*³⁰. The industrialized *santri* model, depending on the industrial unit and human resources within the Islamic boarding schools environment, consists of *santri* and *santri* alumni who have completed their studies. Meanwhile, the creative *santri* model is a training and mentoring activity for *santri* and alumni selected from various boarding schools in developing their potential to become creative, innovative professionals in the visual, animation, and multimedia fields according to the current industry³¹.

Considering the existence of Islamic boarding schools which have a great influence on the surrounding community, this policy also has an impact on the surrounding community³². The government has paid great attention to the existence of Islamic boarding schools in Indonesia. As a form of attention, several regulations have been issued, including Law Number 18 of the Year 2019 concerning Islamic Boarding Schools, Minister of Religion Regulation Number 30 of the Year 2020 concerning The Establishment and Implementation of Islamic Boarding Schools, and Presidential Decree Number 82 of the Year 2021 concerning Funding for The Implementation of Islamic Boarding Schools. The government introduced a new scheme related to funding for the implementation of Islamic boarding schools, namely the Islamic Boarding Schools Endowment

³⁰ Wahid and Sa'diyah, "Pembangunan Santripreneur Melalui Penguatan Kurikulum Pesantren Berbasis Kearifan Lokal Di Era Disruptif."

³¹ Wahid and Sa'diyah.

³² Fathudin Moh. Idil Ghufroon, Achmad Febrianto, Saifuddin, Siti Ruqayyah, "Pelaku UMKM Di Pondok Pesantren: Tinjauan Fenomenologis Terhadap Pandei Effect," *Jurnal Ilmiah Ekonomi* 8, no. 1 (2022): 1027–39.

Fund which was allocated specifically for Islamic boarding schools and was perpetual to ensure the sustainability of the development of Islamic boarding schools' education which was sourced and is part of the education endowment fund. The establishment of October 22nd as National *Santri* Day (NSD) is an acknowledgment of the role of the *santri* in the struggle to seize and defend Indonesia's independence from the hands of the invaders.

The real efforts made by the Batang Regency government to encourage the entrepreneurial spirit of the *santri*, among others:

1. Guidance, mentoring, and entrepreneurship briefing from relevant Regional Apparatuses.
2. Simultaneous granting of funds to facilitate the use of production tools so that it is hoped that after graduating from the Islamic boarding school, the *santri* will become in addition to being experts in the field of religious knowledge, as well as able to become reliable entrepreneurs.
3. Conducting an expo/exhibition of MSME products/entrepreneurial products.

Conclusion

The current global developments must also be answered by Islamic boarding schools to increase their capacity as Islamic educational institutions that have advanced civilizations. The emergence of global developments regarding economic conditions in ASEAN countries (within the scope of Southeast Asia) is marked by the presence of the AEC (ASEAN Economic Community) in which the Indonesian people must improve their soft skills amid global market competition so that they are not inferior to the workforce. This is where the role of Islamic boarding schools must also be able to answer these global challenges so that Islamic values do not fade with the incessant development of industrial and economic globalization to

provide a borderline in the use of digital media following applicable regulations in Indonesia. Then, Islamic Boarding Schools are now getting better and keeping up with the times. Islamic boarding schools already have a system by improving services, updating with technology, and adding extra life skills to their *santri* without forgetting the mission to develop the religiosity of Islamic religious *da'wah* so that Islamic boarding schools already graduates become the frontlines that bring about improvement in Indonesia, especially improvements in their role in creating a generation of Islamic people who able to be a catalyst for the movement of economic sectors and entrepreneurship. Islamic boarding schools also have the potential for economic empowerment, considering that many Islamic boarding schools have built cooperatives, developed various business units or small and medium-sized industries, and have a cubator business. So that the government intervened to develop entrepreneurship in Islamic boarding schools with the “One Islamic Boarding Schools One Product” program. Facing the disruptive era, Islamic boarding schools not only applied these principles in every communication pattern but also disseminated the Law on Information and Electronic Transactions in preparing *santri* to face the onslaught of digital media after a period of study at the boarding school. *Kyai's* leadership style with all its characteristics plays a major role in making Islamic boarding schools a comprehensive educational institution that continues to exist following technological developments and provides life skills for *santri* and maintains relationships with other institutions and the community. Entrepreneurship of *santri* in Islamic boarding schools is expected to be used as a provision for *santri* for themselves to live in society later. With the entrepreneurship development stage, *santri* in Islamic boarding schools should be taught to have skills and be honed, with the aim that after graduating from Islamic boarding schools *santri* can open jobs for themselves and also for people in need, so the percentage of unemployment in Indonesia will decrease. The entrepreneurship will generate a nominal value that supports the welfare of

santri in Islamic boarding schools including *santri* who can buy toiletries, buy books, school supplies, and pocket money. One way to expand the entrepreneurial network is through the alumni network, which can be a driving force and empower the marketing of Islamic boarding school products. Second, using a unique branded strategy and showing the identity of the Islamic boarding schools. Third, restructuring the management by incorporating elements of leadership in entrepreneurship in Islamic boarding schools. Then re-production and re-industrialization of Islamic boarding school products to broaden the entrepreneurial insight of *santri*. Islamic boarding schools as a catalyst for the community's economy should be able to cooperate with the government to improve entrepreneurial competence with existing programs in the relevant Regional Apparatus.

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