The Role of Islamic Boarding Schools in Forming Entrepreneurship Values and Religious Leadership of Santri

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ABSTRACT: *This research is a descriptive study with a qualitative approach which aims to describe the strategies carried out by Al Mawaddah Jekulo Kudus Entrepreneur Islamic Boarding School and Shofa Azzahro 'Gembong Pati Islamic Boarding School, Central Java, Indonesia in fostering entrepreneurial character and santri leadership. Data collection methods used consist of interviews, documents, and observations, methods of data analysis using data reduction, data presentation, and conclusion drawing. The results showed that the entrepreneurship activities of Al Mawaddah Jekulo Kudus Entrepreneurial Islamic Boarding School and Islamic Boarding School Shofa Azzahro 'Gembong went well. Likewise, the goal applied is that a santri must balance the life of the world and the hereafter. Because basically a santri must also think about the life of the world, not only those who are religious. The forms of entrepreneurship activities carried out are through training, dragon fruit cultivation, making chips from cassava, making Moka flour, syrup, sugar suppliers, cooperatives and umroh bureaus etc. The background of the activities carried out in Islamic boarding schools is to emulate the figure of the Prophet Muhammad who is a successful businessman figure and a form of modernization of learning activities in Islamic boarding schools in facing the challenges of the times. Entrepreneurship and leadership activities can be a medium in shaping the students to become independent individuals, stimulating creative ideas and intelligent communication with various groups.*

Penelitian ini merupakan penelitian deskriptif dengan pendekatan kualitatif yang bertujuan untuk mendeskripsikan strategi yang dilakukan Pondok Pesantren *Entrepreneur* Al Mawaddah Jekulo Kudus dan Pondok Pesantren Shofa Azzahro' Gembong Pati, Jawa Tengah, Indonesia dalam menumbuhkan karakter kewirausahaan dan kepemimpinan santri. Metode pengumpulan data yang digunakan terdiri dari metode wawancara, dokumen, dan observasi, metode analisis data dengan cara reduksi data, penyajian data, dan penarikan kesimpulan. Hasil Penelitian menunjukkan bahwa kegiatan *entrepreneurship* Pondok Pesantren *Entrepreneur* Al Mawaddah Jekulo Kudus dan Pondok Pesantren Shofa Azzahro' Gembong berjalan dengan baik. Begitu pula tujuan yang diterapkan adalah seorang santri harus menyeimbangkan kehidupan dunia dan akhirat. Karena pada dasarnya seorang santri harus juga memikirkan kehidupan dunia, tidak

hanya yang bersifat religius saja. Bentuk-bentuk kegiatan *entrepreneurship* yang dilaksanakan adalah melalui pelatihan, budidaya buah naga, pembuatan kripik dari singkong, pembuatan tepung mokaf, sirup, pemasok gula, koperasi dan biro umroh dan lain sebagainya. Latar belakang kegiatan yang dilaksanakan di pondok pesantren adalah meneladani sosok Nabi Muhammad yang merupakan figur pengusaha yang sukses serta bentuk modernisasi kegiatan pembelajaran di pondok pesantren dalam menghadapi tantangan zaman. Kegiatan kewirausahaan dan kepemimpinan dapat menjadi media dalam membentuk para santri untuk menjadi pribadi yang mandiri, merangsang ide-ide kreatif dan pandai menjalin komunikasi dengan berbagai kalangan.

I.   INTRODUCTION

Islamic boarding schools as *da'wah* institutions, social and community institutions as well as educational institutions that print the next generation of reliable Muslims by the times, are required to be able to take action to move the people's economy as a solution to the complexity of the problems facing this nation.

Along with the strength of these demands, pesantren are expected to modernize, reconstruct the role of pesantren which previously only studied classical Islamic books, presumably can be maximally empowered as agents of local, regional, and national economic development (Khozin, 2006). Through this approach, resources or elements of Islamic boarding schools are utilized in the form of life skills education to print people who have the knowledge, community potential, and regional development (Zamakhsyari Dhofier, 1994). Nonetheless, this modernization process did not remove the pesantren from its cultural roots. In general, boarding schools still have functioned as (1) Educational institutions that transfer religious knowledge (tafaqquh fi addin) and Islamic values (Islamic values). (2) Religious institutions that carry out social control. (3) Religious institutions that carry out social engineering (M. Sulthon and Moh. Khusnuridho, 2006); (Ikhwan, 2017).

At present many Islamic boarding schools do not only focus on planting values, ethics and religious knowledge, but also develop the spirit of cultivating entrepreneurial values in the hope of carrying out social transformation (Indra, Hasbi, 2005) in appreciating changes, and forming independence and maturity attitude so as to be able to answer the challenges of the times in the era of global competition (Azyumardi Azra, 2006); Hashim, 2018).

One of the pesantren that has provided entrepreneurship or entrepreneurship provision for its students is the Al Mawaddah Entrepreneur Islamic Boarding School, Jekulo Kudus Center and Islamic Boarding School Shofa Azzahro Gembong Pati. Al-Mawaddah Entrepreneur Islamic Boarding School is one of the Islamic boarding schools located in the area of Hongosoco Village, Jekulo District, Kudus Regency. This Islamic boarding school has several economic or business activities, including shops,

Pertamini, sugar cane weighing services, agro-tourism (catfish cultivation, dragon fruit cultivation, out bond and hydroponics), fish therapy, smart parenting, and travel or travel agents named Namira Tour.

The religious activities of *santri* in Al-Mawaddah Entrepreneur Islamic Boarding School include *mujahadah* Surat al-Waqi'ah and reciting several books of the *salaf*, then in the middle of the night the santri perform *qiyam al-lail* (prayer of the *asma 'al-husna*), then followed by *Fajr* prayer in congregation, after which it continued to recite the book of *Ihya 'Ulum ad-Din*.

While Shofa Azzahro 'Islamic Boarding School (PPSA) is a modern male and female boarding school located in Gembong Village, Gembong District, Pati Regency, founded by KH. Imam Shofwan and Hj. Fatimah Azzahro. The establishment of this *pesantren* is primarily based on social responsibility as a member of the community to foster and educate the younger generation in learning, understanding and practising the teachings of Islam that are straight. Considering, nowadays, there are more and more environments around us that thrive on behaviours that violate the Shariah (not commendable) (Ikhwan, 2013).

Also, along with the development of the digital era, PP Shofa Azzahro '(PPSA) provided the santri with a variety of skills, namely combining religious education, skills, and strengthening personalities. The aim is to make PPSA santri students' candidates become candidates for Ulama, *Da'i/ Da'iyah*, leaders, educators and entrepreneurs who are disciplined, broad-minded, creative, professional and have good moral character.

Skill education provided by Islamic Boarding School Shofa Azzahro 'aims to prepare students to compete in the global world including computer programs to train mastery of technology, entrepreneurial programs to educate the students of santri, journalistic class programs to teach awareness of writing santri, public speaking programs for capital to be a Leader or *da'i*.

The Shofa Azzahro Islamic Boarding School's activities and units aim to provide a space for students to develop themselves based on their talents and interests. Also, two institutions such as the Reproductive Health Institute Shofa Azzahro 'and the Shofa Azzahro Anti-Bullying Institute' are renewal in the pesantren world as an effort to train santri to live healthy and live violence-free (physical and psychological).

Regarding the renewal of the *pesantren*, Dawam Rahardjo in his research results on Islamic Boarding Schools and Renewal explains that discussing pesantren in the context of entrepreneurship requires an understanding of the phenomenon of recent century development that requires a comprehensive education system. Because the development of society today involves the formation of students carried out in a balanced manner between the values and attitudes, knowledge, intelligence and skills (vocational), as well as communication skills and awareness of the ecology of the environment (M. Dawam Rahardjo, 1974); (Sidiq, 2017).

Research on boarding schools in this study departs from the assumption that first, the world of boarding schools that are very concerned about Islamic studies should be a pioneer for the rise of the economic system through the growth of entrepreneur based on religious values from the pesantren world. Secondly, Islamic boarding schools with their specialities (religious education) can produce an Ulama as *warotsah al-anbiya* 'as well as leaders or leaders of the ummah which are also based on ethical values, so that

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they become trustworthy, honest leaders as in the spirit religious values (Ikhwan, 2016); (Ikhwan, 2018).

II.   METHOD

This study uses the interpretive paradigm through a qualitative approach, the type of case study. In this case, the researcher seeks to describe in depth how the role of Islamic boarding schools in shaping entrepreneurial values and religious leadership of santri in Al Mawaddah Jekulo Islamic Boarding School in Jekulo District, Kudus Regency and Islamic Boarding School Shofa Azzahro District of Gembong, Pati Regency. Data collection in this study was carried out in natural settings, primary data sources, and more collection techniques in participant observation, in-depth interviews and documentation. There are several data collection techniques that I use, namely: observation, discussions, and literature. Analysis of the data used in this study is carried out continuously as long as data collection lasts until the end of the research or conclusion. Data analysis in this study follows the path stated by Miles and Huberman, namely: data collection, data reduction (data reduction), presenting data (data display) and drawing conclusions or verification (conclusion drawing/verification).

III.   FINDINGS AND DISCUSSION

Internalization of Santri Entrepreneurship Values

Entrepreneurship is the ability to create business activities that apply creativity and innovation to solve problems by finding opportunities and ready to face risks that have the goal of achieving material and non-material success.

In this study, researchers wanted to examine how the role of Islamic boarding schools in the formation of entrepreneurial values of students in Islamic boarding schools. Islamic boarding schools not only act as a place of learning for religious knowledge but also have a role in fostering the spirit of santri entrepreneurs. Students must also be given education and debriefing about entrepreneurship (Ikhwan, 2013); (Nasier, 2018).

In the current era of globalization, Islamic boarding schools must build human resources, not enough to make an aspect of the spiritual soul alone, but also require a variety of knowledge and skills (skills) that have been unable to be fulfilled by Islamic boarding schools. The development of the spirit of pesantren-based entrepreneurship is one way for boarding school in the field of *santri* resource development. The encouragement and motivation of the pesantren will give birth to a generation of *santri* who have an entrepreneurial spirit that will not only be useful to the person but also make a positive contribution to the country's economy.

The application of entrepreneurial activities and religious leadership of the *santri* at the Al-Mawaddah Center Islamic Boarding School was carried out by the boarding school by providing material on scientific entrepreneurship and ethical leadership, and the boarding school provided motivations that were encouraging students to become entrepreneurs and leaders and giving direction and guidance to *santri* (Mutholib, 2018).

Whereas in conducting entrepreneurial activities carried out by the santri, every day, the *kyai* or *ustadz* (teacher) conduct assistance and conduct supervision in the entrepreneurial process carried out by *santri*. Later in the afternoon, an evaluation

activity was carried out by the *santri* and board of the boarding house, the evaluation was about the obstacles and benefits as well as providing wages to the *santri*.

As for the Shofa Azzahro Islamic Boarding School, the formation of entrepreneurial values and leadership of the santri was carried out by holding training in collaboration with other institutions. The existence of the above activities is by the understanding of entrepreneurship, which is all things related to attitudes, actions, and processes carried out by entrepreneurs in pioneering, running and developing their business.

Likewise, the notion of Entrepreneur is not just a merchant, but it means a lot deeper, namely about human mentality, self-confidence, time efficiency, creativity, perseverance, tenacity, sincerity, and morality in running an independent business. The ultimate goal is to prepare every individual and society to live a decent life as a human being. Its presence is shown to develop itself, the community of nature, and experience with all its activities.

Entrepreneurship here should not be understood merely as the ability to open a business by yourself. But more than that, entrepreneurship must be interpreted as momentum to change the mentality, thought patterns, and socio-cultural changes. An example is providing life skills in the form of farming, fisheries, trading (e.g. opening a grocery store), automotive workshops, and furniture (Sunarsih, 2016).

From the explanation above, it will synchronize with Islamic teachings that teach humans to succeed in the world and the afterlife if it is balanced between worship and effort because what can change human destiny is that human beings themselves are not other people. This is very synchronous with the word of God in the Qur'an al Karim: *Indeed, Allah does not change the State of people so that they change the conditions that exist in themselves.* (Ministry of Religion of the Republic of Indonesia)

Form of Santri Religious Leadership Activities

Al-Mawaddah Islamic boarding school has several activities to train the spirit of leadership for the *santri*. The centre leadership activities in the Al-Mawaddah Islamic boarding school include *mujahadah* Surat al-Waqi'ah and reciting several books of the *Salaf*, then in the middle of the night the *santri* perform *qiyam al-lail* (Asma 'al-Husna prayer) and then followed by *Fajr* prayer in congregation, after which it continued to recite the book of *Ihya 'Ulum ad-Din*.

These activities are scheduled and carried out by the *santri* seriously and responsibly by the schedule stated. Also, there are rules of the *santri* in Islamic boarding schools. This order regulates what things are allowed and what things are not allowed to be done by *santri*.

The rules are (Observation at Al-Mawaddah Entrepreneurship Boarding School on February 29, 2019):

a. Macro Rules: (a) Every santri is obliged to practice the teachings of the Qur'an and the Sunnah of the Prophet Muhammad. (b) Comply with all the rules and regulations set by the board of directors. (c) Maintain and maintain the right name of Islamic Boarding Schools. (d) Noble. (e) Has a sign of a member of the santri boarding school.

b. Micro Rules: (a) Carrying out the fardlu and wirid prayers in congregation in the mosque according to the appointed time. (b) Follow each activity set by the

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lodge. (c) Follow the lesson according to the set schedule. (d) Sleep at 10:00 p.m., and wake up at 3:30 a.m.

c. Prohibition: (a) Drink hard. (b) Consuming illegal drugs inside/outside the cottage environment. (c) Watching theatres, playing games, or other shows without cottage permission. (d) Bring a radio, cellphone, TapeRecorder, magazines, photos/images that are not good. (e) Bring sharp weapons or other dangerous objects. (f) Exit the gate of the cottage without the permission of the previous administrator when learning. (g) Sit/hang out at food/beverage stalls. (h) Entering other santri rooms without the consent from the rightful ones. (i) Sleep in another santri place/bed without permission. (j) Bring/use other santri items without permission. (k) Talk bad and inappropriate.

d. Sanctions: (a) Advised warning/warning by the cleric/administrator. (b) Sentenced / takdzir according to his mistake.

Analysis of the Forms of Santri Religious Leadership Activities

Leadership activities were instilled in the *santri* at the Shofa Azzahro (PPSA) Islamic Boarding School in Gembong Village, Kec. Gembong, Pati Regency, among others, is through the following activities:

Table 1.
Shofa Azzahro Islamic Boarding School Leadership Activities

No.	Types of Training	Information
1.	*Public Speaking*	*Capital becomes a leader or da'i*
2.	*Community service*	*Practice living in a community*
3.	*Anti Bullying Institution*	*Prevent violence*
4.	*Go Green Community*	*Train love for the environment*

Public Speaking or *Khitobah*, for example, this activity is a routine activity every Tuesday evening prayer is held every two weeks. The officers took turns changing according to the schedule that had been made by the board members. Every *khitobah* event, which is the official of the program is a room of the *santri* who gets a turn every two weeks. Before the program was held, the place that had the *khitobah* schedule did the previous exercise so that the appearance could be maximal and not be laughed at due to lack of prior preparation. In the *khitobah* activity, there were several *santri* from the room who were scheduled to become MCs, lecturers, prayers, and *qori'* (tilawah). So that all santri will get rations in the *khitobah* activity (Observation at Al-Mawaddah Entrepreneurship Boarding School on 29 February 2019).

The implementation of the circumcision aims to train discipline for the officers to show how much they are serious about carrying out the duties of the Islamic Boarding School. Not only for officers but also preparing control for all santri in participating in *khitobah* activities to get the benefits, especially in the internalization of the character of discipline for the santri as potential leaders who are expected to be able to bring Muslims to the light of the world to the hereafter.

In go green community activities, among others, carried out through picking up the cleanliness of the halls, management has been scheduled. Every day there are one-room *santri* in charge of cleaning pickets. The male *santri* in charge of picketing must clean the men's cottage area, namely a prayer room, cottage terrace, and bathroom. As

for female students, they cleaned the cottage pavilion, bathroom, kitchen, cottage terrace, and terrace of the clerics' house. The tools used to carry out the cleaning of the cottage are broomsticks, floor brooms, floor mops, brushes, hoes, trash bins, and trash cans.

The implementation of cleaning pickets has a goal in internalizing the character of leadership, especially in the application of the nature of justice among members in teamwork. With the main character, namely the chairman of the room as the holder of truth for its members.

Internalization of Santri Religious Leadership Values

The findings of the research data obtained by the researchers concerning the internalization of the values of the *santri* religious leadership in Al Mawaddah Jekulo Kudus Entrepreneurship Islamic Boarding School through several leadership traits, such as responsibility, discipline, and various other characteristics given to *santri* and applied in the cottage.

In internalizing the value of leadership, it is essentially the planting of positive benefits as well as character education. Almost the same thing was found in the Shofa Azzahro Islamic Boarding School in Gembong Pati, which also instilled leadership values with the students. The internalization of leadership values in Islamic Boarding Schools in Shofa Azzahro is carried out through public speaking, community service, Go Green Community activities (Juandi, 2016).

From the two Islamic Boarding Schools, several activities have been carried out for the santri in internalizing the value of leadership as a business from the hut to the provision to the students.

Various activities that exist in Islamic boarding schools such as *khitobah* activities, cleaning pickets, business, prayer in congregation, *yasinan, sholawatan, manaqiban*, and other activities as well as the nature of discipline, responsibility, fairness and cooperation is the application of the Islamic Boarding School mission who want to provide provisions in a more real-life so that *santri* can become leaders of the people "ready to lead and ready to be led". By internalizing the values of the leadership of the santri through the things mentioned above, it is hoped that future leaders will emerge who have the leadership spirit as follows:

a. The command that can change itself to positive thoughts, thus giving rise to the nature of responsibility for oneself, family, and society.

b. Self-leadership, which students are trained to have leadership, capable of organizing on a micro-scale, for example in cooperating with one room. So that from this stage, students will be embedded in the soul who can work together with the team, discipline, and responsibility.

c. Leadership related to the community, santri are accustomed to socializing and associating with others, understanding the rights and obligations of fellow Muslims, and upholding a sense of tolerance among religious people.

d. Internalization of characters oriented to leadership values, namely discipline, responsibility, fairness and cooperation.

e. The method used, the process of internalizing useful leadership characters in life in PPMQ namely exemplary *(uswatun hasanah),* habituation to ethical

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behaviour as a builder of a kind soul as well, constructive advice, and punishment in enforcing discipline.

The internalization of the values of the *santri* leadership above according to the researcher is proper, because, with the various efforts above, it can form superior, quality leaders and by the conditions of the times. But from the results to be achieved and also the way to internalize the values of leadership of the *santri* is very necessary to be improved, so that not only some *santri* are formed of leadership, but all *santri* are expected to have direction and change in the Islamic sphere in particular, and scope the general public in general.

In this regard, Mulyasa said that students (*santri*) must be equipped with various abilities by the demands of the times and the reforms that are being rolled out, to answer the challenges of globalization, contribute to community development and social welfare, flexibility, and adaptability to various changes (E. Mulyasa, 2003).

So from that, the role of Islamic boarding schools in instilling or forming leadership values based on religious values is very and necessary and crucial for students, one of whom is *santri*.

Implications for Building Santri's Religious Entrepreneurship and Leadership Values

An activity must have been the inhibiting factor and the supporters he faced, as well as the Al-Mawaddah Islamic Boarding School Honggosoco Jekulo Kudus and Shofa Azzahro Gembong Pati Islamic boarding school in the process of forming or instilling entrepreneurial values and religious leaders to the *santri*. The inhibiting factors and supporters include:

    a. Inhibiting factors
        1) School hours or lectures at work hours are not optimally arranged.
            This is because the average santri who lives is school or college, so time significantly hampers entrepreneurial activities in the boarding school.
        2) *Santri* feels bored and bored.
            All activities will surely someday experience a point of saturation. This was experienced by the students at al-Mawaddah, because their actions at the hut were a Koran and an entrepreneur, besides that they also had to be required to go to college.
        3) Learning effectiveness is lacking
            The lack of efficacy of this learning process is because of the many activities carried out by the santri, so that the learning time becomes less.
    b. Supporting factors
        1) Sufficiently adequate facilities, because from the boarding school have provided sufficient services. Facilities and infrastructures are a supporting tool that helps in running a program or activity. Therefore from the boarding school striving for the best possible service to the *santri*, so that the santri feel comfortable in the process of studying.
        2) It is providing sufficient knowledge. Although there are entrepreneurial activities, this does not reduce religious activities. Reciting the book and others with theological nuances are still ongoing or carried out. This is because the values taught in Islamic boarding schools are values with religious or Islamic shades.

3) It is giving motivation for entrepreneurship. In addition to involving students in the implementation of entrepreneurial activities, the santri was also motivated by clerics and clerics. This is aimed at keeping the *santri* motivated and excited to be independent.

Implication Analysis Forming Entrepreneurship Values and Religious Leadership of Santri

Islamic teachings have set in the Qur'an and al-Hadith about work, in which it contains the obligation to work. In the view of Islam, work is a noble activity, which will bring people to change in a person and will bring him in a position of honor, and value both in the eyes of God and others.

Therefore, Islam insists that work is an obligation that must be carried out by humans; work is an activity that is equal to worship. People who work will get a reward as people worship, people who want to work and try hard both for themselves and their families will undoubtedly gain glory in the world and the hereafter. In the view of Allah SWT, a hard worker is more important than a person who performs a prayer without praying to work and try, so that his life is always dependent on others. Likewise with those in al-Mawaddah Islamic Boarding School Honggosoco Jekulo Kudus and Shofa Azzahro 'Gembong Pati Islamic boarding school, a cottage that has an entrepreneurial background.

The aim to be achieved by this boarding school is to change the paradigm of students who study in Islamic boarding schools. The demands of the age in the current global era require that the santri not only be required to know and learn about religious knowledge but they also need to be equipped with science and technology as well as skills. This entrepreneurship activity is a means for students to learn to develop skills and entrepreneurship through activities that have been arranged programmed by the cottage.

An activity is inseparable from the existence of obstacles; the presence of supporting factors will easily overcome an obstacle. Likewise in the Al-Mawaddah Islamic Boarding School in Honggosoco Jekulo Kudus and Shofa Azzahro 'Gembong Pati Islamic boarding school. Obstacle factors include less being able to track learning time, feeling bored and less effective learning.

To overcome some of these obstacles, for example, overcoming boredom, students should be able to do this with or according to their talents and interests. This is also in accordance with the entrepreneurial education model that was instilled by Teacher Muhammad Abdullah Muchtar towards his students in a study conducted by Chusnul Dewi Umaroh which stated that the entrepreneurial education model is to empower santri according to the talents or skills possessed by the santri and hold life learning skills or skills aimed at santri. (Chusnul Dewi Umaroh, 2015)

This is not by the characteristics of successful entrepreneurs, including (Winardi, 2003):
    a. Self-Confidence
    b. Full of energy, and working diligently
    c. The ability to accept calculated risks
    d. Have creativity.

While the supporting factors in entrepreneurship activities include: adequate facilities and infrastructure, motivation. The motivations given by the clerics are essential for

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the *santri*, because, with that motivation, the santri become enthusiasm in entrepreneurial activities. Strength factor of prayer, it is necessary for *santri* to get prayers from *kyai*.

This also agrees with the results of the study by Siswanto et al. Which shows that entrepreneurial motivation is essential for a santri because, given the motivations about entrepreneurship, it will open up the views or ideas of a santri in developing their talents or their interest in entrepreneurship later (Siswanto et al., 2013).

With the existence of these factors have supported or supported the running of this entrepreneur-based Islamic boarding school program, it is also in accordance with the results of the Mukni'ah research which shows that the factors that support the success of a program in developing the life skills of *santri* include first involving people competent people and/or people who can help smooth the implementation of the pesantren program; secondly determine education programs that are in accordance with interests and talents; and third, in carrying out the education mentioned above, it is supported by adequate facilities and infrastructure (Mukni'ah, 2015).

So, from several supporting factors that exist, it can be said that this is very supportive and very helpful in the effort to cultivate the entrepreneurial values and religious leadership of the santri which are proclaimed by Islamic boarding schools.

IV.   CONCLUSION

The internalization of the entrepreneurial values of *santri* in Al-Mawaddah Entrepreneurial Islamic Boarding School is carried out by the boarding school by providing material on scientific entrepreneurship and religious leadership, and the boarding school provides motivational motivations for the santri to become entrepreneurs and leaders and giving direction and guidance to *santri*. Also, every day, the *kyai* or *ustadz* (teachers) conduct assistance and conduct supervision in the entrepreneurial process carried out by *santri*. Later in the afternoon, an evaluation activity was carried out by the *santri* and board of the boarding house, the evaluation was about the obstacles and benefits as well as providing wages to the *santri*. As for the Shofa Azzahro Islamic Boarding School, the formation of entrepreneurial values and leadership of the santri was carried out by holding training in collaboration with other institutions.

The internalization of the values of the religious leaders of the *santri* at Al Mawaddah Entrepreneurial Islamic Boarding School and Shofa Azzahro Islamic Boarding School is carried out by holding activities for the santri to prepare the students. Various activities that exist in Islamic boarding schools such as *khitobah* activities, cleaning pickets, business, prayer in congregation, *yasinan, sholawatan, manaqiban*, and other events and the nature of the discipline, responsibility, fairness and cooperation is the application of the Islamic Boarding School mission. Who want to provide provisions in more real-life so that santri can become leaders of the people "ready to lead and ready to be led".

The implications of the role of Islamic boarding schools in shaping entrepreneurial values and religious leadership of *santri* in Islamic boarding schools by taking case studies at Al Mawaddah Jekulo Islamic Boarding School in Jekulo District, Kudus Regency and Shofa Azzahro Islamic Boarding School in Gembong District, Pati Regency are: a) Inhibiting Factors; School hours or lectures at work hours have not been arranged optimally, Santri feel bored and bored, and the effectiveness of learning is lacking. b) Supporting Factors;

Providing facilities, provision of sufficient knowledge, Giving motivation for entrepreneurship.

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